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UNITY OF MAN AND NATURE.

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The chief tendency of modern thought is undoubtedly monistic; that is, it aims to establish some one principle which shall furnish a key to the activities of Nature, and at the same time show that Man and Nature together form a Unity. It is true that this is merely a return to the spirit of the ancients, which led them to frame world-conceptions and gave rise to the systems of philosophy of ancient India and Greece. Philosophy itself is merely a phase of monism, or, rather, it is the application of the monistic principle, assuming different forms according to the special phase of human experience dealt with. Its methods have hitherto been very inadequate, however, and a true philosophy of human progress, as of that of Nature, has yet to be written. The ancient thinkers were more philosophic than the moderns in their methods, and it is not improbable that they will be found to be much nearer to the truth in their general conclusions than Western scientific writers are at present inclined to admit. Yet the latter are not to blame, as it has not been possible hitherto to submit those conclusions to scientific verification. But the time is rapidly approaching when such a test of truth can be applied, and then Eastern and Western (ancient and modern) thought will come in friendly contact, and a true philosophy of Man and Nature will result.

Notwithstanding the attempts of the German philosophers, and notably of Leibnitz, it cannot be said that the principle of organization, which forms the key to the understanding of the manifestations of Nature as well as to that of man, was properly applied until August Comte, the apostle of modern philosophy, formulated in his "Philosophie Positive" and "Politique Positive" the principles which have governed the development of the human mind and of the social organism. Those principles, so far as they are just, necessarily apply to Nature as well as to man; and the Great Being (Grand Être) of the French philosopher, although it emanated from man, as the noblest product of organic nature, really includes the earth itself and all its offspring—animals, with man at their head, being regarded as its voluntary agents and plants as its material instruments, inorganic activities being their blind auxiliaries. Valuable as was the work done by M. Comte it was necessarily tentative, as he precluded his followers from speculating as to the existence of a Supreme Being.

The limitation of the Great Being to our globe rendered it impossible for the positivist system to be accepted by any persons but those (comparatively few in number) whose minds are specially fitted for the reception of its ideas. Long ago, in criticising the philosophy of Comte, I pointed out that "the man who can see beyond this globe, and who has faculties by the exercise of which he can be reasonably satisfied that the earth with its various organic forms must stand in some definite relation to the other worlds which surround him, apparently in endless series, may safely assert that, although for some purposes 'Humanity' is to him a Grand Être, yet there mu.t be a greater whole, which includes even humanity itself as only one of its parts — the Infinite Existence."

Although its limitations have prevented the systematic teachings of Comte being so widely received as otherwise they would have been, yet the organizing spirit of his philosophy, with the principles embodied in it, have profoundly

affected modern thought. No work has done more to aid its influence than the "Problems of Life and Mind" of George Henry Lewes, himself a Positivist. We can hardly doubt that indirectly Herbert Spencer's philosophy has been affected by the spirit of M. Comte's positivism. There is no question, however, of Mr. Spencer's originality, which is stamped on the "Synthetic Philosophy." This system treats all the phenomena of Nature as manifestations of an all-pervading Power, governed by the operation of certain laws which are uniform and universal in their action. The "Unknowable" Power of Mr. Spencer is strictly monistic, seeing that it represents the indefinite homogeneity which precedes the various changes which constitute evolution, through a transformation of the homogeneous into the heterogeneous and the simple into the complex. The great merit of this philosophy is that it applies the principle of organization to the data of science, and in that manner Darwin was able to reconstruct the science of organic development and thus to establish the unity of organic Nature.

Whether Nature ever exhibited the simple homogeneousness which Mr. Spencer's theory would seem to assume is doubtful. Monism does not necessarily require all things to be reducible to a single term, be this material or spiritual. Matter cannot be resolved simply into motion, nor can motion alone be built up into matter. Matter must have a substantium, which cannot exist without the activity to which we apply the term "motion." Agreeably to this view the synthetic philosophy of Mr. Spencer supposes the co-existence from the beginning of matter and motion, the constantly increasing redistribution of which forms its fundamental principle. Monism is thus consistent with diversity, not only of manifestation but of existence; and it has reference to the existence of a factor which gives co-ordination to the various activities of Nature, thus rendering effective, through organization, what would otherwise be wasted. Empirical science may not know of such a factor, but science will never cease to be empirical until it recognizes the necessity of a

co-ordinating principle. To its want of this principle, which is that of organization, is due the chaotic condition of modern science. Fortunately the tendency of modern thought is, as already stated, monistic, and sooner or later it will be generally recognized that the underlying activity which the mind of man seems constrained, says Mr. Lloyd Morgan, to consider as existing throughout Nature is an actual existence, and that, so far from being a product of evolution, although possibly modified by it, such activity is the ultimate cause of evolution, through its unifying and organizing action.

Those who believe the human organism to be the highest expression of the principles which have operated in the evolutional process will hardly deny that if we perfectly understood Nature, under her varying aspects, we should thoroughly understand the nature of the human organism—just as the complete understanding of this organism would throw perfect light on Nature herself. It can be truly asserted of man that, although he is an organic unity, he is yet of a most complex organization, and exhibits, therefore, great diversity both of structure and function. This is true from whatever point of view we regard him—the physical, the psychical, or the spiritual. Moreover, man undergoes continual change in all these respects from the time of his birth to his final disappearance from the earthly scene; and yet, even in abnormal cases, there is an underlying unity which gives identity to each particular human organism. During embryonic life there is an analogous series of changes. The human embryo is constantly undergoing modification, in the course of which it takes on the appearance of the embryo of each of the classes of animals below man in the scale of being; although, as it is potentially man, it is never really identifiable with any of those animals. The principle of organic unity is operative throughout all pre-natal changes; hence the embryo always rises to the level of the organism from which it was derived. But the fact that it passes through lower embryonic forms shows that the same principle underlies the whole process of differentiation.

If we trace to their source physiological features differing from each other in structure and function so greatly as the muscular and the nervous systems, we find that they are developed from the same exoderm cells, the outer part of which, says Professor Ernst Haeckel, remains sensitive and acts as the nervous element, while "the inner, fibre-shaped part becomes contractile, and, incited to contraction by the former part, acts as the muscular element." The underlying unity thus exhibited connects all the "organ systems" of the body, which have been traced to two primary germ-layers—the exoderm, or skin layer, and the entoderm, or intestinal layer. These appear as a simple intestinal cavity in the "gastrula," which, according to Haeckel, is a transitory germ-stage in the ontogeny of the most various animals. Behind this simple form is the mass of cells, or mulberry-germ, which arises by continuous division from a single cell. This cell, or egg, is always of one form, an undifferentiated mass of protoplasm, in all animals, even of the most dissimilar characters. All animal life is thus reducible to unity, which probably comprises all plant life as well. Goethe, as quoted by Haeckel, refers to this view when he writes: "This much, however, we may say: from a condition in which plant is hardly to be distinguished from animal, creatures have appeared, gradually perfecting themselves in two opposing directions—the plant is finally glorified into the tree, enduring and motionless, and the animal into the human being, of the highest mobility and freedom."

The human organism has its starting-point in a lump of protoplasm, which undergoes a series of modifications, by virtue of the laws impressed on it throughout a process of evolution extending over millions of years, until it reaches the structural stage at which the parental organism had already arrived. The final result is not surprising when we consider the nature of the primeval ancestral organism, which is now represented by the amœboid moner. Dr. Michael Foster sums up his researches into the nature of the uniform protoplasmic mass, to which the name "amœba" is given, in the

statement that it exhibits, in a rudimentary form, the attributes or powers which are "the fundamental characteristics of the muscular and nervous structure of the higher animals." Thus it has in a general way the powers of assimilation, of movement, or contractility, and of irritability or sensitiveness; but its functional analogy to the highest animal forms is put in a still stronger manner by Professor E. A. Shaefer, who says that an amœba "is capable of finding, seizing, devouring, and assimilating food, has a special provision for collecting fluid and pumping it out of its body, respires by its whole surface, moves about apparently where it wills, exhibits a sensibility to tactile impressions, and reacts in all probability to smell, if not to sound and light; in short, it is capable of performing, although with the lowest amount of possible activity, almost every function which animals vastly higher in the scale of organization exhibit."

Nothing is more interesting than to study, by the aid of the microscope, the life history of these curious creatures. More extraordinary, however, than the fact that all existing terrestrial organisms were derived myriads of years ago from simple protoplasm, is it that minute masses of this substance, which as cells show no difference under the highest magnifying powers, are capable of development into such varying, complicated structures. The differences between the cells in which the numerous vertebrate animals, including man, originate being purely molecular, the final results of the uterine developmental process can be accounted for only by the existence of some unifying principle, which governs and coordinates the molecular activities of the elements constituting the fecundated ovum, and thus insures the final appearance of an organism of the same general form as its parents, in which their particular characteristics are usually more or less intermingled. But if the minute protoplasmic mass is so wonderfully organized that it can, on the one hand, be developed structurally (by means of an almost infinite series of modifications) into the human organism, and, on the other, be impressed with the potentiality of the marvellous changes

it undergoes from the ovum to the perfected individual—phenomena which are, however, intimately allied—surely that Nature which first gave rise to the organized substance must itself be subjected throughout its more general manifestations to some unifying principle.

Evolution is evidently the expression of this principle, for, notwithstanding the diversity of its products, they are all closely connected, directly or indirectly, like the leaves, twigs, and branches of a tree. The similarity of the relation between the animal world, with its genera, species, and varieties, to the trunk-like branches of a tree which throws off other branches, and these in their turn leaf-bearing twigs, has been noted by evolutionists. As the species has at one time been a variety, and a genus at one time a species, so the twig was once a leaf and the branch a twig. The trunk itself has gone through these various modifications, and the tree may thus be resolved into a sprouting cell or seed—as the whole mass of animal organisms which have appeared in the course of evolution may be reduced to the simple protoplasmic or amœboid cell. Thus the great world-tree conception of the old Scandinavians, which, judging from the wide-spread influence of tree-worship, was probably common, in some form or other, to all peoples of the Aryan or Caucasian stock, possessed an element of truth.

According to the ancient Persian cosmogony, man was at first both male and female. This androgynous being was born from a tree which grew from the seed of the human prototype, Kaiomorts, who became a prey to the wiles of the agents of Ahriman, the Spirit of Evil. But the prototypes of all animated creatures proceeded from the celestial bull through the power of Ormuzd, the Spirit of Light. These Persian legends exhibit the activity of the opposing principles of light and darkness, the consideration of which had so powerful an influence over the religious notions of the ancient world. But the mind could not rest in this duality, and the Persian philosophers, like those of India, found a unifying principle in Nature, one which was neither light nor darkness

but included both, and appeared as both in the male and female powers which operate throughout the universe. Moreover they did not make the broad distinction between the organic and the inorganic upon which modern science appears to insist. The doctrine of metempsychosis, or transmigration of souls, recognized that the soul could pass into purely material bodies, such as stones, as well as into the organized bodies of plants and animals. According to Hindu philosophy, a person who loses human birth has, in the course of his innumerable rebirths, to exist in the forms, not only of animals and plants but even of shapeless minerals. The Jewish Kabbala fully recognized the doctrine of transmigration, teaching that by way of punishment the soul of a Jew is reborn in a heathen, a clean or unclean beast, or even in an inanimate object.

In Oriental philosophy the One Infinite Being is the source from which all finite existences emanate; therefore, He is the unifying principle of all Nature, whether animate or inanimate. It was almost intuitively recognized that there must be something behind matter to account for its phenomena—a mysterious Power akin to the Absolute of modern synthetic philosophy. Whether this Power is knowable or unknowable, its immanence throughout Nature requires us to regard the " inorganic world " as possessing the principle of co-ordination and therefore as forming an organized whole, as well as exhibiting the operation of that principle in all its parts. Undoubtedly the earth under all its changes, whether persistent or recurring, must be considered an organized existence; and although the ancients may have gone too far in believing it to be animated, in the ordinary sense of this term, yet the development on it of plant and animal forms shows that at one time at least it exhibited a phase of vitality, and so long as life continues on the earth it cannot be regarded as simply dead matter. Originally the earth must have been in a viscous condition, in which the elements were united into compounds of great instability, such as we see them now in organic combinations,

and without the limitations which give separate form to individual organic bodies. This separate existence would be possible only after condensation of portions of the viscous mass, attended with precipitation of some of the elements necessary to form a material basis for organic structure. Before such condensation and precipitation took place, the earth as a whole might justly be considered as having structurally and functionally, although on an almost infinitely larger scale, a relation to the simple protoplasmic mass of the amœba similar to that which this creature bears to the complex human organism.

That our solar system is a co-ordinated whole is evident from the fact that the sun and all its planetary attendants are moving swiftly through space together, as though forming but one body. Their actual orbits are ever changing, giving them " spiral courses," as says Mrs. Frances Barbara Burton in her remarkable but almost forgotten work on " Elective Polarity." Our system maintains its orbital relations to other systems, however, and all alike would seem, therefore, to be revolving round a common centre of the universe. This would seem to require the existence of a Power which co-ordinates all the activities of the Kosmos, if it does not actually create the forms in and through which those activities are displayed. Thus the universe must be regarded as, in the words of Pope,

" One stupendous Whole,
Whose body Nature is, and God the Soul."

If we add the idea of the Demiurgus, then these lines will summarize well the philosophy of the Timæus of Plato, which is supposed to embody the views of the Pythagoreans. The Kosmos occupies in the scheme of Plato much the same position as the Great Being of Comte, but all-comprehensive instead of limited to our sphere. It is treated as a vast animal. " Just as in physiological description," says Grote, " its leading or central idea is that of the animal organism as a whole, to which each and all the parts are referred." The body of this world-animal was constructed by the Demiurgus,

i.e., Reason personified as the divine artificer, according to the model of the eternal " Self-Animal," out of the four elements, fire, air, water, and earth, which were bound together in unity through the aid of geometrical proportion. It formed the model for the human body, the making of which was intrusted by the Demiurgus to the gods whom he had created; but they differed in various particulars, for the reasons given by Plato. In Grote's summary of the Timæus we read:

" The Kosmos was constructed as a perfect sphere, rounded, because that figure both comprehends all other figures and is at the same time the most perfect and most like to itself. The Demiurgus made it perfectly smooth on the outside, for various reasons. First, it stood no need of either eyes or ears because there was nothing outside to be seen or heard. Next, it did not want organs of respiration, inasmuch as there was no outside air to be breathed—no nutritive and excrementory organs, because its own decay supplied it with nourishment, so that it was self-sufficing, being constructed as its own agent and its own patient. Moreover, the Demiurgus did not furnish it with hands, because there was nothing for it either to grasp or repel; nor with legs, feet, or means of standing, because he assigned to it only one of the seven possible varieties of movement. He gave it no movement but that of rotation in a circle in one and the same plane: which is the sort of movement that belongs most to reason and intelligence, while it is impracticable to all other figures except the spherical."

The Demiurgus next provided the Kosmos with a soul, which is rooted at the centre but permeates and incloses its entire visible body, so as to communicate throughout its whole range every impression it receives from all things, visible and invisible. The gods gave man three souls, but only one, the rational soul, was immortal, and it was placed in the head, which was made spherical like the Kosmos and given mastery over the other parts of the body. The rational soul is said to be suspended from the divine soul of the Kosmos, and keeps the whole soul in an erect attitude. The man who devotes himself to study and to meditation on the truth will, if he seizes the truth, " have his mind filled with immortal and divine judgments, and will become himself immortal,

as far as human nature admits of it." Of whom can this be said if not of Plato himself? With him, in the Timæus at least, "good" is equivalent to "rational," and his world-conception shows him to have been a true Demiurgus, in thought if not in deed. The primary and dominant idea in the mind of Plato, says Grote, is matter as animated (or embodied) soul. Hence, he was thoroughly imbued with the important truth that the universe as a whole is an organic existence. But Plato assumed further that the good or regularity, i.e., order, which governs the Kosmos can be produced only by some personal agent analogous to a reasonable and intelligent man, as otherwise it would be irregular, i.e., bad.

Modern science substitutes natural selection for the intelligent act of a personal agent required by Plato's philosophy, but it has not yet shown how that selection can operate without the exercise of intelligence. In reality natural selection is merely one of the means by which evolution is effected, and evolution is only the scientific substitute for the creative fiat of earlier thought. There is necessarily an effective activity behind evolution, as behind creation. This activity evolutionists regard as an Inscrutable Power, which they are learning to call God, the value of which term depends entirely on the meaning attached to it. The idea of God formed by man has always been a reflection from his own mind; therefore, man has ever taken his own nature as the standard by which to judge of the attributes of Deity. Nor is this mode of reasoning incorrect, as man's idea of God is more than a reflection of his own thought. It is an actual revelation of God himself as existing in man—an unveiling of the face of the Great Spirit of the cosmical Sphere, the circumference of which is nowhere and the centre everywhere. This centre is in each individual man, who thus through God is perfectly united with Nature.

THE TRANSMISSION OF QUALITIES.

BY WILLIAM T. JAMES

To the discerning occult student there is no lack of hints as to the inner working of Nature to produce objective effects: not a mystery but has a cipher key to its elucidation; not a phenomenon but presents a clew to the secret of its manifestation. Everything that is *is*, even though we may choose to remain in ignorance of a portion of it, and that the real, or deny the existence of elements which we cannot see. What we may know of anything—science, law, wisdom, or arcana on earth or in "heaven"—is limited only by our power of perception and ability to understand what we perceive. It is altogether a matter of mental, psychic, and spiritual unfoldment. There are no barriers, arbitrarily set up, to define the limitations of any plane; therefore, we may reasonably conclude that all knowledge is accessible under the right conditions, and that one may gain as much as he has the capacity to receive.

To follow a clew throughout its intricate ramifications requires (1) intuitive discernment; (2) concentration; (3) ability to perceive analogical correspondences; (4) the faculty of comparative analysis; (5) a talent for synthetical combination; (6) mathematical computation; and (7) the ability to deduce an harmonious, rational concept from correlative ideas. Recognizing these traits as the indispensable requisites of a metaphysician, I have endeavored to follow along these lines—as closely as my capabilities in these respects will permit—a clew to the transmission of mental and physical qualities.

Fundamentally, the human race is an organized unit, of which an individual man may be said to be a molecule.

Each individual has a consciousness of his own, and the entire consciousness of the human race exists as an entity upon the metaphysical plane. These two statements, while seemingly paradoxical, are not in reality contradictory. Only in a nominal sense has individual man an abstract consciousness: it is but a local differentiation of a part of the whole. Thoughts come and go, with or without his volition: they are the common property of all minds. He may appropriate to the degree of assimilation only those thoughts which he, for the time being, has the capacity to conceive and hold. These he modifies by the interaction of his own character, upon which the newly incorporated thoughts react. Character is the concrete expression of a transitory coalescence of these thoughts, which in their complexity of interaction produce all the mental and passional phenomena of a human being.

The human mind is a vortex into which is drawn all that comes within the current of its attraction; and only that which is susceptible of its influence comes within the power of such attraction. Once in the vortex, it sinks into the depths of being until carried off by the mental undertow. As the human race is composed of molecular units, so man himself is similarly constituted. In his lower aspect he is an aggregation of individual lives, each capable of an independent existence and possessing a consciousness of its own order. The sum total of the consciousness of all the molecules of his body represents, collectively and for the time being, the lower consciousness of the man. These are synthetized and held in subjection by Karma (the law of cause and effect), informed and controlled to a greater or less extent by the presiding ego, the real man, who is a spiritual entity seeking expression through a physical vehicle. These molecules, having evolved through the lower stages of matter up to the human plane, are prevented from retrogression by the law of progressive development. They are involved, therefore, in the development of man, and can be assimilated and raised or debased by

him alone to higher or lower modes of manifestation and function.

Forming, as they do, the lower, intellectual-physical man, his personality is in a constant state of transition. The waste of tissue represents the disintegration of the gross physical particles and the disincarnation of the metaphysical portion of the molecules, which, thus liberated, becomes attached to some other human organism for which it has an affinity—just as a man may leave one community or environment and attach himself to another, influencing and being influenced by every one with whom he comes in contact, but with this distinction: the man emigrates voluntarily, the molecule under stress of circumstantial necessity.

As a man thinks, so he becomes; for his thoughts are the basis of future development. Eating the same kind of food, in the same environment and apparently under the same conditions as other men, he may assimilate from his surroundings that which serves to afford outward expression to his mental and physical peculiarities. "As he thinketh in his heart, so is he." But why and how is this accomplished, if not by attracting to himself just those thoughts and precisely that material which he can assimilate? Everything in the universe is undergoing the process of perpetual differentiation, and this is caused by a ceaseless change in the relative conditions of its heterogeneous constituents. Stagnation there cannot be: all is becoming something else. Variety of manifestation presupposes a change of environment. If I am to become something different—and I must become different in order to progress—I must be modified by fresh constituents which have already been differentiated under conditions essential to the required change. Ideas are formulated and propagated by the interchange of thought. The whole scheme of the evolution of matter is sustained by the interchange of particles for the purpose of differentiation.

The rationale of therapeutics is based on the assumption that the administration of certain remedies will result in the

substitution of sound for diseased tissue. However this may be accomplished, the end is the same—something has been replaced by something else. The man was diseased; he is now healthy. "A good tree bringeth not forth corrupt fruit, neither doth a corrupt tree bring forth good fruit." The inference is obvious. A man is healthy or diseased, moral or immoral, according to his capacity for absorbing healthy or diseased, moral or immoral, atoms or molecules. First the tendency, then the thought, and finally the materialized expression of the thought.

Men are intimately related to one another to the extent that they interchange their metaphysical and physical constituents. If the "microbes" of an infectious disease may pass from one organism to another and find lodgment in a susceptible part, why not the equally virulent and contagious emanations of a diseased mind? It is but a difference of states of substance, for thoughts are tangible realities on the mental plane. And if impure matter and thoughts, why not those of an antithetical nature? The destruction of microbes and bacilli, as the "vehicles" for the transmission of disease, is attempted because they are visible to science under the microscope and their effects are manifested objectively; yet we do not take the same practical measures for the eradication and extinction of mental microbes, although their effects are equally manifest on the plane of ethics.

All the great teachers of the world have exhorted to right thinking and purity of aspiration; all have recognized the danger of contamination by association with the wicked; most have taught, either esoterically or by parable, that the impurity does not always originate with the bestial-minded, who are most often merely the channels of pollution—for wickedness (or, rather, evil) is postulated as of the palpable objectivity of darkness. Good and bad, in their ethical signification, are not mere abstract ideas, but relative qualities of the products of mind and matter in a diffuse state—transmissible, under favorable conditions, as palpable sen-

sations, physical and psychic emanations, from one to another.

Electricity and heat exist in a diffuse state; they are absorbed by certain bodies and are communicable to others. A body does not of itself create either; it merely absorbs, differentiates, and radiates it. So it is with thoughts and atoms. We use what we can, and in using differentiate them. When they have subserved their purpose for us they are radiated into space, to be again absorbed by entities for whom they are suitable. We have had many object-lessons tending to teach and confirm this theory. The "la grippe" epidemic was a case in point. During its prevalence nearly everybody developed certain symptoms. The recent extraordinary series of suicides and murders, similar in details, might lead one to suppose that latent tendencies had been aroused by the absorption of some subtle emanation from one criminal by another. A person constitutionally predisposed to suicide or murder need only cultivate the mood, and he will assimilate enough mental molecules whose tendencies are in that direction to impart the necessary bias to his mind, which, if not checked, will, for adequate motive or provocation, result in the commission of the deed. He is morally and physically diseased, and, as a consequence, he continues to assimilate fresh accessions of affinitized molecules until they preponderate and the latent tendency asserts itself in the crime. The man himself is not irresponsible, any more than society is irresponsible for the crimes of its criminals. A man who meditates a felony is a felon, even though he does not commit the act, for he may sin by proxy; he may, by mental suggestion, wilfully or inadvertently induce a more reckless felon-at-heart to become the legal culprit, whose guilt he shares and whose punishment he also merits. We know what Christ said of the man who looks upon a woman with a lecherous eye.

A criminal is the embodiment of criminal thought; and thought persists as a force until it is spent in action, or is neutralized by an equal force of an opposite nature. So

long as people are criminal at heart we shall have the conditions which breed criminals. Moral surroundings superinduce morality; and a criminal isolated from criminal thoughts must in time be "starved" into a better man, for there would be nothing but good thoughts to assimilate. Beginning to develop a nascent morality, new centres of consciousness would be formed, which would attract only molecules of a corresponding quality. In fact, if the man were isolated from bad thoughts, he would have only good ones to draw upon, and he would, with the gradual disintegration of his former criminal nature, become in time re-created—a veritable "new creature."

An evil person becomes good by the substitution of good tendencies for bad ones. What are tendencies but the characteristics of countless centres of consciousness which concentrate in man, and of which he is the concrete expression? A drunkard or a glutton feels the craving for alcohol or food because his sensations are the outcry of the appetites normal to the molecules of his consciousness. When these sensations are no longer indulged, the authors of them must leave him or be raised to a higher moral level.

This is one phase of the mystery of "the redemption of the body." Every one may be a redeemer, as he may also be a malefactor, if he will. To think clean, wholesome, elevating thoughts is to assist in the redemption of the world; to practise the virtue of mental and physical purity is to purify all with which we come in contact; to live and labor for the salvation of others is to rise to the dignity of a god. To do these things acceptably is learned by devotion to the virtues of self-control, self-abnegation, and persistent aspiration.

KARMA AND SALVATION BY WORKS.

BY CHARLES JOHNSTON, M.R.A.S.

Just as the Greek word "Pneuma," the Spirit, is the exact etymological equivalent of the Sanskrit "Atma," the Self, both being originally the Divine Breath, and as the Greek "Kurios," the Master, or Lord, finds a complete parallel in the use of the Sanskrit "Ish" or "Ishvara," the Lord, or Master, so in the question of Karma, or Works, there is a very remarkable parallelism between the growth of the Indian and Christian conceptions. But, whereas in India these ideas were throughout subjected to a clear philosophic understanding, we find them in the early Church overgrown with theological misconceptions almost from the outset; so that we may say they had hardly appeared when they were obscured.

We saw the priestly development of the idea of Karma, as the fulfilment of "the works of the law," arising at the end of the Vedic age and continuing through the post-Buddhistic "Karma Mimansa," or Investigation of the Works of the Law, to the India of to-day, where it has taken the final form of the fulfilment of caste duties and caste observances; so that a Hindu of one caste, when asked to perform any act not strictly belonging to his hereditary scope of activity, will invariably reply: "It is not my work, not my Karma."

We have exactly the same use of the word "Erga," or works, in both Old and New Testaments. And the whole cycle of works, as depicted in the Hebrew Books of the Law, from the birth-rites, rites of sanctification, purification, sacrifice, marriage, and the rest, offer a hundred analogies to the same works of the law as developed by the Brahmans;

so that, if they were translated in the same style and tone, we should have the greatest difficulty in deciding off-hand whether we were reading a passage of Leviticus or Manu's Code. We may illustrate this Levitical use of "works": "Behold, thou art called a Jew, and restest in the law, . . . and approvest the things that are more excellent, being instructed out of the law; and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. Thou, therefore, which teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal?" * and so on, the whole passage leading up to what is called the doctrine of "justification by faith."

This sermon to the men of the law is strongly reminiscent of a like lecture by Buddha to the Brahmans, in the Tevijja Sutta; and not less strongly does it carry our minds back to the fierce denunciations of the "infirm rafts of sacrifice and pious gifts" in the Mundaka Upanishad. The idea in each case was precisely the same: the obtaining of success in life through obedience to a series of technical commandments, the germ of which was, doubtless, a series of simple moral precepts, though in the outcome these were entirely smothered under a vast growth of formalism and ceremonial. In the earliest age of India, as we have had occasion to note, there was remarkably little thought of any life beyond the grave, the benefits of which, in their turn, were to fall to the pious Brahmanical worshipper. This is equally true of the Levitical system, in which it is doubtful whether there is any clear belief in the soul's immortality.

In the later stages of Brahmanism, however, the life after death came to fill a larger place in the sacrificer's mind, till due attention to it became of such extent as to furnish the basis of the law of inheritance. In the same way the final form of the Levitical system, as held and expounded by the

* Romans ii. 17–21.

Pharisees, undoubtedly embraced the idea of the soul's immortality, and even of its pre-existence; while it is quite possible that what is called the "resurrection of the body" was really a form of reincarnation. The doctrine of transmigration was certainly among the teachings of the Kabbala, the antiquity of which, however, is not yet demonstrated. We may note that the Kabbala held that the same soul which had informed the body of Adam had appeared again in the person of David, and should appear again in the Messiah; and may we take Paul's expression, "the last Adam," referring also to the Messiah, to be an allusion to the idea of the Kabbala? If so, this would fix the age of the Kabbala, at least as regards the tenet of transmigration, or reincarnation, as at least as old as the Epistle to the Romans. Hence, we are probably justified in saying that the pre-Christian Pharisees held to some form of reincarnation, along with their ceremonial law of rites and forms, just as the later Brahmans did and do; while in the earliest stage of both Levitical and Brahmanical belief, this teaching was altogether absent, any clear foresight of life beyond the grave being extremely difficult to discover in the early epochs of both systems, which seem, in their inception, to have been nothing more than a series of rules for securing a successful earthly life.

To this earliest form of "salvation by works," extended only as a later development to trans-sepulchral salvation, followed an evangel of "salvation by faith," that is, a teaching of a far profounder conception of life, in which the main place was held by right spiritual and moral energies—a right attitude of the soul, in comparison with which the acts of the body, including formal and ceremonial acts, held only a second place. A comparison of the elements of that spiritual attitude in both teachings, the Upanishads and the Gospels, is extremely tempting; but it would be an injustice to the subject to introduce it as a mere digression in another study. It is enough to say that, if there is a profound though generally overlooked relation between the Gospels and the Upan-

ishads, there is a quite clear and remarkable consonance between a later stage of these two evangels, embodied in the teachers Shankara and Paul. Just as Paul holds absolutely to a spiritual ideal, which is seriously injured by the theological jargon of "justification by faith," with its pendants of "predestination" and "imputed righteousness," so Shankara adheres wholly to a spiritual ideal generally translated "knowledge," but more truly rendered "wisdom," and best of all, perhaps, "illumination." As Paul, the fervid orator —who is making a speech even when he writes, and who thus, very likely, fell into the habit of dictation—cries out: "As many as are of the works of the law are under the curse; . . . but that no man is justified by the law . . . is evident;" * so Shankara echoes, in his dry and almost humorous way: "The works of the law cannot remove unwisdom, since the two are not logical opposites; only wisdom can remove unwisdom;" or, to translate his thought more truly, "only illumination can remove inborn darkness;" or, in Paul's words: "By grace are ye saved through faith."

Then comes, in each case, a very natural reaction, based on a total misconception. Paul means by the word translated "faith" very much what Shankara means by "wisdom"—an illumination, the soul becoming conscious of its own spiritual being. But that is a conception quite unintelligible to those whose own lives have given them no experience of illumination—who have never felt the spiritual being of the soul, above and behind their habitual lives; so that, in the one case, they will misinterpret the "knowledge," "wisdom," or "illumination" of Shankara as the knowing or understanding of some particular teaching, while, in the other, they will take "faith," or the word thus translated, to mean a belief in something, or the intellectual acceptance of some doctrine. In India there were always sources of knowledge to correct this profound misapprehension, whereas it is to be feared that the Christian doctrine

* Galatians iii. 10–11.

has never got rid of it, but underlies it to an extreme degree; so that to say that "the Christian faith" and "the creed of Christians" are two wholly different things, as wide apart as the poles, will seem nothing but a senseless paradox to those who regard themselves as the upholders of both.

The natural fruit of this misapprehension was another: it was argued that the "knowing" and "believing"—of which, in the true doctrine, there was never any question—were incomplete, and only applied to half the nature. So that we have discussions like this, on a level a whole plane lower than Paul's teaching: "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?" * It is quite clear that we have here a wholly different conception of "works." We are no longer dealing with "the works of the law"—of rites and ceremonies such as those indoctrinated by Leviticus and practised by the Pharisees. We have a new idea—works understood in a moral sense; that is, moral motions embodied in acts; an approach, in some degree, though only partially, to the new meaning of Karma in the Upanishads. Salvation by works, taken at its highest level, now means the gaining of a right and healthy condition of soul, with a special eye to trans-sepulchral bliss, through good and charitable acts.

We have an exact parallel to this section version of salvation by works in the "Karma Way" of the Yoga philosophy, the object of which was to add a practical side to the too theoretical philosophy of the Sankhyas. In the Karma way, which is something quite different from the old way of Karma of Vedic times, the ideal is the gaining of a proper attitude of the soul, and, ultimately, illumination (or liberation) through moral practices of mind and body. These take rather the direction of self-purification than that of practical benevolence, such as is upheld in the moral of the Epistle of James. Nor is this fact one for which the thought of India should be specially blamed as uncharitable or lack-

* James ii. 14.

ing in practical good-will. The truth is that the social life of India, with its joint property and undivided families and communities, left very little room for those extremes of riches and poverty which are the fruit of our accentuated individualism; hence, in India, there was no large exhibition of that bitter poverty which is the dark lining of our life to-day.

The simple village life of India, with its spare diet and extremely limited expense in the matter of clothing, had none of those heights and depths which give coloring to our charitable enterprises. Then, again, competition (with its attendant suffering) and failure of employment were hardly possible in the conservative life of caste, which made it impossible for laborers to invade the province of workers in a different field. Caste worked in a different way—by setting up such barriers between the different ranks and employments as would make what we would call charity rather an interference, which the recipient would hesitate to receive. Hence, "good works" would naturally take the alternative direction of self-purification, with a view to the attainment of spiritual powers. Such a system of self-purification is the Karma way of the Yoga philosophy; and, as we have suggested, it is pitched altogether in a lower key than the spiritual teaching of the Upanishads, which seek, not psychical gifts, but the infinite Soul itself; not good works, but the heart of All Good, the Supreme Eternal.

This final meaning of Karma we have hardly touched, in speaking of the Indian idea and its development, because the Yoga philosophy really belongs to the line of the Sankhya, not the Vedanta; therefore, it does not properly fall into the series of the Upanishads, the Bhagavad Gita, and the Brahma Sutras—the triad forming the subject of Shankara's system, which alone is what is generally meant when one speaks of the philosophy of India. We must here content ourselves with merely outlining the parallelism between the two systems of salvation by works, in India and in the Old and New Testaments—the first ideal of salvation through

the works of the law, and the second of salvation through good works, whether of self-purification or benevolence. While we cannot enter into detail, either in describing the works of the law (whether Levitical or Brahmanical) or the more attractive works of righteousness, yet the works of the law seem to us without doubt founded on pure materialism and opportunism, and the works of righteousness seem to take their rise from a misapprehension based on a low spiritual ideal and lack of illumination.

The fancy of "faith without works," against which the zealous ascetic inveighs, is the child of a delusion. True "faith" is at once intuition and will, or, more truly, the drawing near to that august and nameless Spirit which manifests will and intuition inseparably joined together. Those who, even in a slight degree, have gained knowledge of the approach to that nameless Being—the Self supreme—will forever check the irreverence of dictating to the Divine the mode of its manifestations by drawing up any code of righteous deeds. They know that, when that luminous power begins to gleam and glow within a man, he will not be found wanting in either purity or gentle charity, and they will not be guilty of the futility of trying to feign that presence by the form and semblance of these acts. When the real Self begins its work, that work will be something new and above all our powers of surmise and prediction—a fresh revelation for every enlightened soul.

HYGIENE IN DIET.

BY DOROTHY GUNN.

Many persons associate the word "hygiene" with "starvation;" again, others say: "We live very hygienically; we eat very little meat, and never any pork." Abstinence from meat does not necessarily mean that one is living hygienically; fruit and vegetables may be served in a most unwholesome manner. It is told of Philippe Hecquet, a French physician who lived in the seventeenth century, that when calling upon his wealthy patients he used often to go to the kitchen and pantry, embrace the cooks and butlers, and exhort them thus: "I owe you so much gratitude, my dear friends; you are so useful to us doctors, for if you did not keep on poisoning the people we should all go to the poor-house."

Of course, the first step in adopting a pure diet is total abstinence from meat. Man must free himself wholly from the lusts of the flesh-pots; he must be purified entirely from the taste of blood. Teach him that he was never intended to be the universal scavenger, and that his stomach was never constituted to be the common sepulchre for the carcasses of animals. Let him understand that, in his primal dignity and God-like attributes, he was made to be the lord, not the ravager, of creation; that the office assigned him is that of protector, not destroyer, of all that his Maker pronounced "very good"; and that he was ordained to rule over, not prey upon, the creatures below him. Then will his body and brain, his mind and soul—all the powers of his physical and spiritual nature—take the onward and upward, the higher and better, direction.

Many say they must have meat for strength—that vege-

table food is not sufficiently nutritious. But chemistry and physiology prove the contrary. So does my personal experience. Indeed, it has been demonstrated that many kinds of fruit are almost as nutritious as flesh. Many kinds of vegetables are quite as much so, and all kinds of grain several times as nutritious. It is alleged that human beings cannot have permanent strength without the use of animal food—in presence of the fact that the hardest work among human beings is now done (according to Dr. Trall) by those who use the least animal food, and the additional fact that no flesh-eating animal can endure prolonged or severe labor. I should like to have the experiment made of working a lion, tiger, or hyena, against an ox, camel, or mule. Examples exist all over the world of men of extraordinary powers of endurance who do not use animal food at all, and history is filled with similar cases. Again, the largest and strongest animals are those which eat no flesh food of any kind—the elephant and rhinoceros.

Animals are constantly throwing off effete matter, which is stopped the instant the life is taken and remains in the animal tissue. To this unexpelled effete matter is added that produced by the putrefactive processes which so quickly begin in flesh foods exposed to air and warmth. The little nourishment contained in flesh is derived from the vegetable kingdom; why, then, should man partake of second-hand nourishment?

The use of animal food has a tendency to develop the animal propensities.* Food supplies the elements of our tissues; we, i.e., our bodies, are literally made of what we eat. According to our diet will be the condition of "the house we live in"—this bodily tenement of the immortal

* "The thoughts and feelings which the food we partake of provokes are not remarked in common life, but they nevertheless have their significance. The man who daily sees cows and calves slaughtered (or who kills them himself), hogs 'stuck,' hens 'plucked,' etc., cannot possibly retain any true feeling for the sufferings of his own species. How very different are the thoughts and sentiments produced by the non-flesh diet!" —*Gustav Von Streve.*

spirit, which we are commanded by its Author to keep pure, holy, and undefiled. Oliver Wendell Holmes says:

> "Most assuredly I do believe that body and mind are much influenced by the kind of food habitually depended upon. I can never stray among the village people of our windy capes without now and then coming upon a human being who looks as if he had been split, salted, and dried, like the salt fish that has built up his arid organism. If the body is modified by the food which nourishes it, the kind and character very certainly will be modified by it also. We know enough of their close connection with each other to be sure of that without any statistical observation to prove it."

An American gentleman, travelling in the East, met a Brahman priest who refused to shake hands with him for fear of pollution. The reason he assigned was that Americans eat hogs. Said the priest: "Why, I have heard that in America they put hogs' flesh in barrels and eat it after it has been dead six months. Horrible!" Some seem to think that eating fish is permissible, but certainly fish is flesh. Mark Twain's letter to a young author says: "Yes, Agassiz does recommend authors to eat fish because the phosphorous in it makes brains. So far you are correct. But I cannot help you to a decision about the amount you need to eat—at least with certainty. If the specimen composition you send is about your usual average, I should judge that perhaps a couple of whales would be all you would want for the present—not the largest kind, but simply good, middle-sized whales!"

I believe all persons agree that the Bible affirms that, when man was created, God ordained the fruits of the earth for food. But it is said that after "the flood" man was permitted to eat flesh. Well, here is a commandment in one place and permission in another. Which should we prefer as a rule of action? A permission does not protect us from the consequences, and often suffering results from indulging in a permission. For instance, I "may" burn my hand, but I cannot escape the result. The permission to eat meat was certainly governed by circumstances. But I am of the opinion that if those philosophers and sceptics who find so

many discrepancies between Nature and the Bible, and so many contradictions in the Bible itself, would attend a little more carefully to first principles, and ascertain the correct rules of interpretation, they would see perfect concord in what now seems to them discordant.

If one stops to compare the age of man to-day with Adam's 930 years, he cannot but realize that there must be a reason for the striking difference. Adam must have known more about the laws of health, or it may be we have forgotten that "God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for meat; and it was so" (Gen. i. 29, 30). This was the first commandment concerning food; and it applies to us as well as to Adam, for God is the same yesterday, to-day, and forever.

In the Book of Daniel we find most satisfactory and convincing evidence that the prophet understood that knowledge and wisdom were more to be desired than meat; and God revealed unto him deep and secret things, and an understanding in all visions and dreams. We know that Daniel was a Jew, and his people were certainly permitted to eat meat; therefore, the natural conclusion is that Daniel knew by living correctly greater blessings were to be obtained—and that he obtained them we all know. In three or four scriptural passages we are told, "Thou shalt not kill;" and, when we remember that "to everything that liveth and creepeth on the earth God gave a soul," we wonder where man got the information that he might take the soul of some creatures and yet be guilty of a cardinal sin if he took the soul of other creatures.

A good lesson in hygiene can be found in the Mormon "Word of Wisdom." There we are taught to abstain from meat, except under certain circumstances, and even from

hot and strong drinks. Hygiene can be used in food, dress, and baths; indeed, it should be carried into everything. Especially should housewives apply a knowledge of hygiene in making bread, pastries, and desserts. The health journals and the doctors all agree that the best and most wholesome part of a doughnut is the hole: the larger the hole, the better the doughnut.

When people are awakened to the common-sense there is in hygienic living, then, and not until then, will be realized that millennial period on earth which has in all ages been the dream of the poet, the theme of the prophet, and the hope of the Christian: when the lion and the lamb shall lie down together, and a little child shall lead them; when men shall beat their swords of desolation into the ploughshares of productive industry, and shall transform their spears of blood and carnage into pruning-hooks for the new Garden of Eden.

THE SPIRITUAL PRINCIPLE.

BY A. C. ALMY, PD.D.

(*Part II.*)

In order to get a clear conception of our relations to the universal principle, we must know our real status as individuals in Being. A condensed statement of this relation is: God is Spirit—formless Principle; man is the idea of God. Ideas are formless centres in which are the potentialities in a concrete consciousness of all that is contained in the universal consciousness. Man, the concrete idea, brings, by appropriation to his individual consciousness, that which is contained in the universal consciousness. The name of the appropriation we call "thinking," which involves action. Action gives rise to relation—time, space, and form. Thus man, in appropriating and bringing to his consciousness the potentialities of God through necessitous law, reflects his thoughts in forms.

God is not form; neither does he make forms, nor enter into them in any way. But man, in coming to a consciousness of his identity as a concrete expression of a universal principle, by his thought, paints the evanescent panorama which we call "the world;" yet neither does man enter into or become a part of the forms which thinking pictures. He endows the form called the "human" with the potentialities which flow to him from the Principle, and that form, by virtue of his conscious limitation, appropriates and builds up in the domain of things a realm of its own independent of the true Self. This is the carnal man, which, Paul says, is at enmity against God; yet this man and his world of forms are of a flimsy, perishable nature, and unless identified in

consciousness with the higher Self, being thus opened to Divine influx, soon come to naught.

Let us now consider the influence of heredity and environment. By the former is meant the law of reproduction, as it appears in the history of animal life, implying that each species transmits its essential characteristics and even acquired aptitudes to its offspring. There is also hereditary transmission of mental qualities; but here the law is more obscure, only a beginning having been made in an effort to gather scientific evidence.

By "environment" we mean surroundings—the whole circumstances affecting the activity of a living being, including outward position, relations, and all the influences which come upon the being "ab extra" and tend to produce change of experience and to modify nature in a manner which may be transmitted under the law of heredity. Spencer says, in his "Principles of Biology": "The changes or processes displayed by a living body are specially related to the changes and processes in its environment. The life of the organism will be short or long, low or high, according to the extent to which changes in the environment are met by corresponding changes in the organism."

The individual represents more than heredity plus environment. There is a "tertium quid," a third somewhat, which is the underlying principle of all things and all expression. It is the essence, or thing-in-itself, as distinguished from its appearance; the neumenon, as distinguished from the phenomenon. It is not thought, nor a thought, but life itself. It is never manifested, but always becoming. I am eternally one with it, though it is now but dimly manifested in my consciousness. This consciousness of what I am must grow. It is my true progress. It apparently has two sides, the internal and external. The latter is a process, and is illustrated on its historic side by the progress of the human race. The former is a process of becoming, and is the evolution of the soul from the human to the Divine. It is a sort of voyage of discovery, in which we find our real Self, or ego.

This reality is eternal and perfect now, and our purpose is to bring it into our every-day consciousness.

As this principle of identity is the core of our being, what is the principle of our existence? How do I identify myself as being undoubtedly the same individual that I was five, fifteen, or fifty years ago? This principle of self-identity cannot lie in my intellect, for it would then be a process. It cannot lie in the memory, for that is liable to err; neither is it in the imagination or reason, for it obviously dwells in each individual. It cannot exist in space or time, but simply "is"—always self-identical: that eternal now, which is forever present and complete through its relations.

It is the principle of freedom. As freedom, consciousness distinguishes itself from impressions—from wants and impulses to satisfy them. A mere want is natural, but a motive involves the action of self-consciousness upon the want. Now, the motive is not natural unless the self-consciousness implied in it is natural, i.e., unless it is an event, or a series of events, or a relation between events. A motive is always an idea of personal good, and must not be confused with desire. Strictly speaking, I am only absolutely conscious that I "am." I distinguish myself from any or all of my states, thus finding my freedom.

Not so, however, with my states. They seem to grow out of one another as cause and effect, but this is only apparent. If my present depended on my past and my future on my present, then why should I strive to become better? If the act is a necessary result of the agent, the latter must be a necessary instrument of natural forces; but a free moral agent is a self-distinguishing and self-seeking consciousness, and his future depends on himself. The agent cannot be a mere result of heredity plus environment, though self-consciousness may be present therewith, because there can be no identity between such result and self-consciousness. This is the interpretation of Christ's doctrine of regeneration. Being "born again" means to come into higher states of consciousness, whereby we "overcome the world" and find

our real Self. Only this spiritual Self is free; and I recognize that, as the real ego, my consciousness goes beyond the body and all its belongings and dwells with the divine and spiritual Self. "Where the spirit of the Lord is, there is liberty."

I am soul, not body. I do not have a soul. My body is no part of me, the real ego. I have physical possessions, but all potency resides in spirit. God is omnipotent, omniscient, and omnipresent. In modern education this truth is largely ignored. We are the product of infallible law, as exact as the science of mathematics. The color and tone of our mentality come out in every form and feature. Every mental picture will embody itself sooner or later, and what is now the inner will become the outer. Character is the quality of my thinking—my highest inner consciousness, the Christ. The resurrection is the lifting of consciousness from the physical to the spiritual.

Our real nature is perceived through intuition. When the mind posits itself there is an idea, or an object of our consciousness; when the idea fixates in an object, there is a "thing." The process of the first is in time, and the second in space. Each distinct consciousness comes forth from the individual and disappears in the universal before its successor appears. In every degree of consciousness it is intuition which receives the truth—to bring it forth in a higher degree, or body. To bring forth to intellect is to define truth in thought, and to express it in a form of words. "To know," says Browning, "rather consists in opening out a way whence the imprisoned splendor may escape, than in effecting entry for a light supposed to be without." Whatever intuition conceives a thing to be, the intellect names it. Its scope includes all immediate, as opposed to mediate, knowledge; all perception "a priori," as opposed to perceptions "a posteriori."

Our ideal is our greatest reality. "The Lord" is ideal Man. Your Lord is that which controls every desire and aspiration which you feel. It sees good and evil, light and

darkness, according to the degree of development of your real and true being—perfect, ideal Man. Every desire proceeds from your Lord, and desire always precedes accomplishment; hence, if you really desire a clean heart you will have to keep this idea clearly in mind for some time before you are conscious of having a clean heart. This desire ruling, your Lord will cause it to put down all lesser desires, until it has brought to pass that upon which your heart is set.

The truer your ideas and the purer your desires, the nearer you come to being ruled by the one supreme, perfect Ideal. If you continue to hold false ideas and carnal desires, the true Lord will say unto you: "Depart from me, for I never knew you." If you have true and pure aspirations to know the Truth and to do it, you will be gently led into a knowledge of the true Lord. When you worship a true idea, "light" is formed for you; but if your ideas are false, you create darkness for yourself. If you think truly, you are at peace; if you have erroneous thoughts you see evil, of course, "for as he thinketh in his heart so is he." If your supreme idea (your Lord) be to know the Truth, then the Lord, which is the Truth, will abide with you consciously, as he now does unconsciously, and you can say with David: "The Lord said unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool."

Be thou meek, lowly of heart, and humble in spirit, that thy Lord may teach thee the things of the Spirit. If thou wilt listen to the true teaching and receive it into thy heart, thine enemies—all thy thoughts which savor of the carnal—will be under thy feet. Watch the desire of thy heart; all lesser things are included in this one supreme ruling thought of thy being, and can be brought into subjection to it.

THOUGHT AND ITS EMBODIMENT.

BY C. G. OYSTON.

Thought—that incomprehensible substance, that mighty power, the great factor of human progression—how miserably we fail to furnish a definite idea of its nature! The most divinely illuminated being who may have flashed athwart the intellectual horizon and departed in the brightest blaze of glory; the most profound philosopher who may have fathomed the deepest problems; the most pure and spiritualized woman, with intuitions as sensitive "as harp strings to the passing breeze," and with perceptive faculties attuned to the finest external impressions—all attempt in vain to define this subtle power, for we can comprehend thought only by its outward manifestation.

To-day we point with pride and admiration to the evidences of mechanical genius; we congratulate ourselves upon controlling the elements, and enlisting their co-operation in our progress on earth; we wax eloquent in describing man's supremacy over the external, his power to utilize the imponderable air, to harness with iron bands that mighty promoter of civilization called steam, and his audacity in making the lightning his errand-boy; but mightier by far than these vassals of man's will is that indefinable, creative substance termed Thought.

It is a wonderful essence, expressed from the human soul, ethereal and invisible, and yet all-potent to control the destinies of nations—a power possible of appropriation by the circumscribed mentality of the human mind, but when unfolded or discharged therefrom capable of overthrowing kingdoms and establishing empires, of subduing armies, perpetuating embodiments of beauty and controlling worlds; it is a silent mental visitor, who may shed radiance and glory

or cause death and destruction—an element that may seek association with all that is divine, or a wild beast that may turn and rend its unconscious parent ! Under the control of human will, thought may be harmless as the charmed serpent of the Indian fakir, but, indiscreetly treated, "fast to the doomed offender still it clings."

The leaders of refined society form a charmed circle, which no one is permitted to enter except those presenting acceptable credentials. Should an unworthy person, by subterfuge, stratagem, or false representation, obtain admission, opprobrium is heaped not so much upon the intruder as upon the host or hostess whose prestige as a respectable citizen is thus invalidated. No excuse of ignorance can be entertained. The sensitive heart of society is outraged by the indignity, and severe condemnation is bestowed upon the offender. Friendly societies, with jealous care, guard the sanctuary of their deliberations. The person applying for admission must give bona-fide evidence of his integrity, or he cannot possibly enter. It is well that this should be.

The application of such a rule to the thoughts that continually plead for admission into the sacred temple of the soul will be instrumental in making the individual spiritually-minded and superior to all gross allurements and desires. The artist soars on the pinions of aspiration, and while his spiritual being inhales the invigorating atmosphere of a purer realm, his soul becomes inspired by a divine thought, which he exultantly entertains. In its ethereal and native loveliness, that thought broods over and eventually nestles in the sensorium of his refined brain, awaiting suitable conditions for its birth in material life. The glad recipient of this celestial favor collects the necessary implements in order that his visitor may be presented under the most favorable auspices. The palette is introduced, the brushes are prepared, the canvas is placed, and eventually, after much anxiety and mental labor, the lovely thought is materialized, an idea is embodied, and humanity is accorded a spiritual treasure.

Every individual, no matter what may be his particular phase of perception and refinement, is benefited by examining that crystallized creation of the soul. By its influence the attention is directed to things spiritual, an object-lesson is given, and spiritual education is promoted. But, on the other hand, all thought born in an atmosphere permeated with vice and immorality, solicited and encouraged by the grossest emotions, becomes an instrument of the most pernicious character. The individual who caused the embodiment of that thought may be an intellectual genius; consequently through manipulation it becomes more attractive, susceptible youth is allured by its suggestiveness, and "the last state of that man is worse than the first."

The author and the poet also influence humanity immeasurably for weal or woe. Their thoughts become embodied, and suggest others in sympathetic association. The human family is assisted or retarded in development by such mute instruction. The author, by his loving soul, draws closer and closer the sweet bonds of fraternity. The poet awakens a perception of the beautiful. The sculptor or architect with his crystallized music becomes either a benefactor or the reverse, according as his thought is directed in its activity. Could these mighty human factors in soul-unfoldment but realize their awful responsibility, surely they would sacredly guard the portals of thought! The creators in the world of letters too often pander to popular taste in order to secure a smile of approval from Mrs. Grundy, or the god Mammon. Such promoters of mental activity and reflection will fastidiously protect their own family circle from undesirable visitors; yet they introduce injurious thoughts into the family circle of the world, where spiritual poison is more universally diffused and where there is less power of resistance than in the narrow compass of the individual home.

Philanthropic efforts are continually made to eradicate the diseases that are corrupting the body of modern society; but these moral nostrums, applied by well-meaning people,

tend to aggravate rather than palliate the evil. The blotches on the skin may be healed by desperate efforts, but the disease breaks out in other portions of the organism, causing the moral physician to retire disconcerted. The temperance movement is instituted in order "to rescue the fallen, and to save others from falling;" but these efforts are comparatively futile. The social evil, as it is termed, is not modified by the influences of orthodox Christian teaching. City councillors may drive to and fro the unfortunate victims of man's duplicity; they may ostracize and cruelly treat those who barter their virtue for gold; but moral disease, like a hideous vampire, will still suck the life-blood from the community. Why is this? And what is the remedy? This deplorable condition of things obtains because man does not discriminate nor regulate his quality of thought. Shakespeare says: "There is nothing either good or bad, but thinking makes it so." Man opens the avenues of his mind to sensual thoughts. One thought attracts another of similar character, until the citadel of the soul, being besieged, is subdued and lost to error.

If man would determine to be master of his thinking faculties, he must say, when injurious suggestions arise: "Get thee behind me, Satan!" Thus, by diverting attention from sensual to higher considerations, he would naturally subdue carnal desires; and then the saloon, the gambling hell, and the brothel would become things of the past. Patronage being withheld, their occupation would be gone. The baser thoughts of early life accomplished their circuitous pilgrimage, and eventually in maturer years return with a crown of thorns for the guilty man who sent them forth. The law of compensation is merciless and exacting, for truly, "whatsoever a man soweth, that shall he also reap."

Material darkness is not a substance. It is simply a condition produced by the absence of light. When the dazzling rays of the morning sun disperse the midnight shades, what a commotion is instituted! The hideous forms of life that perpetuate their existence in darkness are unable to bear the

piercing gaze of the great orb of day. They are sensitive to that overwhelming power, and fly precipitately from its mighty influence. Man on earth is acutely sensitive to positive thought. When a pure-minded woman, with a single eye to spread light and sympathy, enters the slums of our large cities, she invariably commands respect and courteous treatment. The waifs of the world feel the inharmony of their condition, and remorse usually characterizes their personal experience. Therefore, if the majority in a certain community resolve to entertain nothing but the purest and best thoughts, the continued association with such conditions will make distasteful the depraving attractions which previously received their approval or toleration. Even as the creations of earthly darkness find no congenial association in the rays of sunlight, so those panderers to sensual appetites and desires, besieged and menaced by the fiery barbed arrows of the mind, will behold their moral deformity and awake to a realization of their true relationship to humankind. Then they will forsake the "flesh-pots of Egypt," and enter the promised land of purest thought and holiest desire.

The architect taxes every attribute of his nature to present to his fellows an embodiment of thought worthy of their approval. The art connoisseur gazes with rapture upon this materialized thought, and inwardly blesses the benefactor of mankind.

Man's home associations must harmonize with his conceptions of refinement. The orderly arrangement of every material object will be characterized by tasteful perspicuity and design, for his outward conditions are the reflection of his spiritual thoughts and ideas. Narrow, contracted, or meagre views of spiritual things will be indicated in the externalized thought sphere. His adornments will exactly harmonize with the quality of thought absorbed and entertained; his cramped aspirations and perceptions will modify considerably his comprehensive expansion of vision; and his little world, of course, will be an embodiment of his

highest ideal. The man with a soul full of divine love unfolds from the internal being refreshing showers of spiritual life. The pet animals that he may desire to exist in his thought sphere become more intelligent, happier, more intense in expressions of gratitude, and more refined in exterior; even the very plants and flowers smile with sweetness and delight, reciprocal and appreciative of the kindly attentions of their master—intelligent man. If he frowns, they pine and shrink, responsive to the moods of his soul; but when he thinks lovingly, they mutely rejoice and adorn themselves with additional beauty.

Nature is a grand external symbol of the characteristics of mankind. The outer world is but the crystallization of human thought. All moods of violence, distress, and inharmony are but indications that man is inharmonious in his development. While intense passion, excitement, and daily unrest characterize man's progress in life, external nature must necessarily reflect these conditions, because she is sympathetically related to all souls in being, and her great heart beats in unison with man's efforts to harmonize his environment. As long as men become a prey to uncontrollable emotions, and as long as the whirlwinds of rage and the storms of hatred and vindictive feeling are manifested by the dwellers on earth, so long shall we be periodically visited by cyclones, thunderstorms, earthquakes, and other intense disturbances in the domain of physical life.

The vegetable and animal worlds have ever been faithful indicators of man's advancement. The vegetation of to-day is more lovely and refined than that of earlier stages. The animal world keeps pace with man. Side by side they proceed up the hill of progress, the brute reflecting the intelligence of his human master and becoming more beautiful by virtue of association with intelligence and power. The domestic dog is superior in development to the wild wolf of the forest. The horse, the daily servant of civilized humanity, is superior to the wild denizens of the hills and prairies. And why? Because human thought, continually centred, exercises im-

provement and refinement, and renders the brute creation more reflective of that inner essence imparted to it by the human soul.

To the unphilosophical, Nature is a powerful giant, before whom the most mighty men of earth must succumb; whereas, in fact, she can be compelled to recognize in intellect and spiritual will the future dictators of her particular course of manifestation. When she is writhing in the throes of convulsion, she is not vindictive. She is swayed and lashed into fury by a power outside herself—a power which eventually will be so regulated as to produce beneficial results. The physical body of man is analogous to Nature. It is an epitome of the material universe, even as the spiritual nature is the concentration of all spiritual possibilities. By violent temper and excitable thoughts, we lash into fury the elements of the body. So pronounced becomes the disorganization in some instances that the atoms are displaced and almost dispersed by the action of the disturbed spirit within. As the body is composed of exactly the same elements as Nature herself, we have here a forcible exemplification of the cause of inharmonious manifestations in our surroundings.

Our thoughts are spiritual substance. If they are gross or unrefined, they settle near the earth and the atmosphere becomes charged therewith. The vegetable and animal kingdoms absorb the substance of which they are composed, and thus display a degree of development commensurate with the quality of food and progressive impulse imparted by human thought. Every phase of animal life is an exact representation of the spiritual qualities displayed by man. There are men who display the characteristics of the lion, the tiger, the wolf, the fox, the beaver, the cow, the pig, etc. Then may not these animals be but human thought embodied —life being infused into them by the higher spiritual powers in the thought world, to serve man's purpose in his onward march ?

It has been demonstrated by material science that the earth and man have progressed side by side. There was a

time when man could not have existed on this planet; but, when conditions would allow, he appropriated a physical body, composed of the best materials at his disposal, and commenced his earthly pilgrimage in the crudest mode of expression. From that period he has struggled mightily to subdue antagonistic conditions; and how marvellous has been his success the nineteenth century abundantly testifies. Primitive man was rocked to sleep on Nature's bosom by violent storms and raging whirlwinds. Protection from wild beasts and reptiles demanded his daily attention. Nature was rugged and forbidding in aspect, in bold contrast with the refined conditions that prevail to-day.

Man has now made the surface of the earth a beautiful garden. He has taken the wild rose, and by careful thought and loving sympathy improved upon Nature, presenting a superior possibility of perfection than ever obtained before. He has changed the climatic conditions wherever his intelligence has found expression. He has compelled the laws operating in external life to minister to his comfort, happiness, and delight; and he prophesies that, on earth, man will reign supreme over everything in the outward world.

METAPHYSICS IN MODERN LITERATURE.

BY ELIZA CALVERT HALL.

Metaphysical writing forms a notable part of the literature of the day; but to appreciate the extent to which the New Thought has expressed itself in letters, one must look beyond the works of metaphysicians to those of the orthodox littérateur. In almost every recently published biography or autobiography, we find testimony to the healing power of thought given by people unaware of the full significance of their words, and who would perhaps scoff at the idea of there being a mental origin or a mental cure of disease; while in poem, essay, and novel the doctrines of the mental scientist are expressed with a power and beauty hardly equalled by the best writers in the New Thought movement.

John Fiske and Edward L. Youmans are about as far removed from the realm of metaphysics as it is possible for men to be; yet in Fiske's "Life and Letters of Youmans" we find the following remarkable testimony to the power of mind in the healing of the body:*

"When at last he did in a measure recover his sight, the medical treatment was just the same that it had been from the first. The exhilaration attendant upon the success of his literary work was the beginning of the amendment. He believed and the doctor was sure that the same might have happened years before if an evil fate had not waited upon his first efforts at self-support."

It is a singular fact that a man of Youmans's intellect and keen reasoning powers should never have passed the

* Youmans, as is well known, suffered in youth from total or partial blindness.

threshold of this great truth—the dominion of mind over matter. He recognized the power of the mind over the body in the case of his blindness; yet he suffered his magnificent physique to be wrecked and his splendid career shortened by lung disease, alleged to have been the result of his extreme sensitiveness to the cold of northern winters. Did it never occur to him or to his physicians that a proper mental attitude was as necessary in a case of bronchitis as in a case of blindness?

In Murat Halstead's recollections of distinguished men, he quotes President Garfield as saying: "My wife's illness cured me. In my anxiety about her I forgot all about the pit of my stomach and the base of my brain, and when she recovered I found myself well." This is a very good statement of the fact that the power of a disease lies in our recognition of it, and that non-recognition, whether voluntary or involuntary, always results in a cure.

For the past few months the newspapers have abounded in accounts of the marvellous cures performed by Father Kneipp. The good man has a considerable following in this country, and his expected visit this year or next has increased interest in the remarkable individual who cures lumbago by playing a garden-hose upon the "small" of the patient's back, and who makes short work of rheumatism, neuralgia, and kindred complaints by marching the sufferers barefoot over snow or wet grass at dawn. The orthodox schools of medicine may marvel at the cures performed by such methods, but the mental healer sees in them only a verification of his own doctrine.

We all have an inherited belief in the malevolent power of cold in certain diseases. This belief is strengthened and confirmed by education and training. From the cradle to the grave the dread of "taking cold" hovers over us like a bird of prey. The patient who has rheumatism or neuralgia or bronchitis diligently shuns cold air, cold water, and wet grass. One of these fear-enslaved invalids hears of Father Kneipp's wonderful cures, and a germ of hope arises in his

mind. Out of hope springs confidence; and, when this confidence reaches such a pitch that the sufferer is brave enough to try the Father's heroic methods, the conquest of fear is well-nigh complete. "Swift as a phantom in a ballad," the malady retreats and the man finds himself well—simply because he has placed himself in the mental position of the metaphysical student who daily declares to himself: "Heat and cold have no power to harm me; there is nothing in all the Universe to make me afraid." Fear is the stronghold of every disease, and when the former is destroyed the latter is in the condition of an enemy without breastworks and without weapons; and, of course, "absolute and unconditional surrender" must follow at once.

In some recently published letters of Louisa M. Alcott, we find that she was deeply interested in "the science which treats of the power of mind over body." She says in one of her letters:

"It is very interesting, and I have had some high moments, but they don't last long; and though my mind is cheered up, my body does not get over its ills. I still have my doubts about the truth of all which the good enthusiasts say. A very sweet doctrine, if one can only do it! I can't yet; but I try it out of interest in the new application of the old truth and religion which we all believe: that soul is greater than body, and, being so, should rule."

No one would think of calling Louisa M. Alcott a Theosophist; yet no Theosophist ever stated the doctrine of reincarnation more plainly than she did in another letter to the same friend:

"I think immortality is the passing of a soul through many lives or experiences; and such as are truly lived, used, and learned, help on to the next, each growing richer, happier, and higher, carrying with it only the real memories of what has gone before. . . . I seem to remember former states, and feel that in them I have learned some of the lessons that have never been mine here, and in my next step I hope to leave behind many of the trials I have struggled to bear here and begin to find lightened as I go on. This accounts for the genius and great virtue some show here. They have done well in many phases of this great school, and bring into our class the virtue or the gifts that make them

great or good. We don't remember the lesser things. They slip away as childish trifles, and we carry on only the real experiences."

The conquest of old age is a topic that no longer seems wholly visionary. One can scarcely take up a newspaper without seeing an account of some one who retains youth, vigor, and beauty in spite of advanced years. Sarah Bernhardt, now past fifty, looks not over twenty-five; and a New York paper, commenting on the eighty-fourth birthday of Mrs. Henry Ward Beecher, records the fact that "her face, though wrinkled, is almost beautiful; her features are perfect, and her complexion like ivory. She attributes the secret of her youthfulness to the fact that she has determined never to become an old woman."

In a recent number of the "Popular Science News" there is an interesting article on "The Sixth Sense in Animals," by Pokagon, an Indian chief. After giving instances of the existence of a sixth sense in the lower animals, the writer argues that the same intuition exists in man and is susceptible of cultivation. He concludes with these words: "From my own personal knowledge, I know there is some unknown force thrown off from the great centre-wheel of Divine Wisdom which stamps its impress on the soul, enabling the good man, at times, to hold sacred communion with the Great Spirit, the God of all."

Our possible divinity has never been more beautifully expressed than by the French writer, Richard Le Gallienne, in his essay on "The Greatness of Man." Alice Brown, the author of "Meadow Grass," in one of her charming stories of New England life, brings out the idea of the Universal Opulence as forcibly as Helen Wilmans or Lida Hood Talbot in "Poverty and Its Cure." These extracts show the tone of the story:

"'I'm tired to death fightin' ag'inst poverty, poverty! . . . I guess heaven will be a place where they don't give folks what they need, but what they don't need.'

"'There is something in your Bible,' began the schoolmaster, hesitatingly, 'about a box of precious ointment.'

"'That's it,' said Miss Susan, brightening. 'That's what I al'ays thought. Spill it all out, I say, an' make the world smell as sweet as honey. . . . It does seem as if we made a pretty poor spec' out o' life. We don't seem to have no color in it. Why, don't you remember "Solomon in all his glory"? I guess 'twouldn't ha' been put in jest that way if there wa'n't something in it. I s'pose he had crowns an' rings an' purple-velvet coats an' brocade satin weskits an' all manner of things. . . . Do you remember about the temple? Why, the nails was all gold! Jest think about the wood they had! Cedars o' Lebanon and fir-trees! . . . An' then there was the pomegranates an' cherubim; an' as for silver an' gold, they were as common as dirt. My! ain't it rich?'

"She had the air of one who, living by a larger law, had banished the foolishness of fear. It seemed to her that moment that the world was a very rich place, because you may take all you want and give all you choose, and nobody is the wiser."

But the most striking instance of metaphysical writing, by one outside the metaphysical pale, is Conan Doyle's recent book, "The Stark-Munro Letters." It is said to be autobiographical in character, and, if this is true, it is doubly interesting as showing its author to be a thinker along the new lines. In the form of a series of letters it gives the mental history of a young doctor who, having rejected orthodoxy, turns to Nature as "the true revelation of Deity to man:"

"Wisdom and power and means directed to an end run all through the scheme of Nature. What proof do we want, then, from a book? If the man who observes the myriad stars and considers that they and their satellites move in serene dignity through the heavens, each swinging clear of the other's orbit—if, I say, the man who sees this cannot realize the Creator's attributes without the help of the Book of Job, then his view of things is beyond my understanding. . . . I say, again, that no faith is needed to attain the certainty of a most watchful Providence. . . . I can see with such certainty exactly what you will say: 'If you deduce a good Providence from the good things in nature, what do you make of the evil?' . . . Suffice it that I am inclined to deny the existence of evil."

Again, in another letter, he takes up the same theme:

"I often have my doubts, Bertie, if there is such a thing as the existence of evil. If we could honestly convince ourselves that there was not, it would help us so much in formulating a rational religion. . . .

It seems to me that the study of life by the physician vindicates the moral principles of right and wrong. But when you look closely it is a question whether what is a wrong to the present community may not be a right to the interests of posterity. . . . Our own distinction of right and wrong is founded too much on the immediate convenience of the community, and does not inquire sufficiently deeply into the ultimate effect. . . . It seems to me that Nature, still working on the lines of evolution, strengthens the race in two different ways. The one is by strengthening those who are morally strong, which is done by increased knowledge and broadening religious views. The other, and hardly less important, is by the killing off and extinction of those who are morally weak. This is accomplished by drink and immorality. These are really two of the most important forces which work for the ultimate perfection of the race. I picture them as two great invisible hands hovering over the garden of life and plucking up the weeds. Looked at in one's own day, one can only see that they produce degradation and misery. But at the end of a third generation from then, what has happened? The line of the drunkard and of the debauchee, physically as well as morally weakened, is either extinct or on the way to it."

Moreover, he expresses the same ideas in the form of verse:

"God's own best will bide the test
And God's own worst will fall;
But best or worst, or last or first,
He ordereth it all.

"For all is good, if understood
(Ah, could we understand!),
And right and ill are tools of skill
Held in his either hand.

"He tests the body and the mind
He rings them o'er and o'er;
And if they crack, he throws them back
And fashions them once more.

"And still he trains the branch of good
Where the high blossoms be,
And wieldeth still the shears of ill
To prune and prune his tree."

We hear much of a "decadent literature," and no doubt there does exist such a thing; but, on the other hand, nothing is more evident than the refining and spiritualizing of modern letters by means of the New Thought. Even the

daily newspaper shows forth this fact, for many of the foremost women journalists are exponents of the science of mind, carrying its ideas and purposes into the best of their newspaper work.

I might multiply examples like the above, but the extracts given are sufficient to show that, consciously or unconsciously, whether they will or not, people of the highest order of mind are absorbing the vital influence of the New Thought. And inevitably this influence expresses itself in the imperishable forms of the best literature.

DEPARTMENT OF

PSYCHIC EXPERIENCES.

[It is our purpose in this Department to give a medium of expression for the many experiences of a psychical nature that are more frequent in every individual life than is commonly supposed. We shall also give any scientific conclusions that may be deduced therefrom. Such experiences are usually given so little recognition as to check the development of a naturally occult mentality; or when recognized, they are too often converted to the use of cults that are fanatical perversions of the subjective spirituality. On the principle that *all spirit is one*, we may gain a higher comprehension of this question with the understanding of spirit in the abstract rather than spirits personified. In giving these phases of mind the recognition which is their due, the habit may be established by which they will tend to repeat themselves and indefinitely increase. We hope to secure perfect accuracy in these statements, by which alone it is possible to preserve their scientific value. On these lines and for this purpose we ask the honest co-operation of all possessing information of importance to the world, and we hope those who can will send us such material as possesses scientific value in a true development of the psychic faculties of mind.]

TESTIMONY FROM THE ORIENT.

12 Ramdhone Mitter's Lane, Shampuker, Calcutta, India, Aug. 10, 1896.

To the Editor of THE METAPHYSICAL MAGAZINE:

Dear Sir—A few days ago the editor of the "Light of the East" kindly placed in my hands a copy of The Metaphysical Magazine for June, 1896, with a request to read the paper on "The Psychic Club." Dr. G. S. Howard, the contributor of the paper, narrates the experiences of one of his patients (in the latter's own words) in regard to the power of the soul to leave the body at will and to see desired places and persons. It would no doubt be a matter of satisfaction to the author, as well as to readers interested in psychological subjects, to know that on this side of the globe also there are men who have had similar experiences under more favorable conditions, i.e., under full control of their nerves, and with results better calculated to lead to truth than what has been experienced by the patient referred to above.

As a rule, it is disagreeable to write or speak of one's self, and I would not have written the following facts were it not for the cause of truth and the share that Americans had in them.

It was on the 14th of June, 1894, that I had the pleasure of replying to a letter to my address from Mr. Merwin-Maria Snell, of Chicago, and of giving a description of a clairvoyant vision I had of Mr. Snell, his house, and its surroundings, with a view to ascertaining whether the vision was correct. On the 29th of July, 1894, Mr. Snell, writing from Indiana Avenue, Chicago, stated as follows: "The psychological experiment came out nicely. The vision was to all intents and purposes a true one. The 'canal' was probably the Chicago river, or the edge of Lake Michigan; the open space was the park before my house and the river, or that between the Lake Shore Drive and the lake itself. At the time you mention, the people would have been sleeping, as you suggest. The personal description is also quite correct, as Mrs. Snell assures me."

I am not always in agreement with Dr. Howard in thinking that the soul has to travel in order to see far-off scenes. Any scene, however distant, can easily be seen as soon as the mental telescope is properly adjusted; but with this peculiarity—in the case of the material telescope one has to direct his instrument toward the object of his vision, whereas in the case of the mental telescope (the mind being utterly ignorant of a scene in a foreign country), it is left to the omniscient soul to reflect the scene to the inner sight. It is in cases in which the soul has to manifest itself to a person that it is required to travel and "materialize" itself.

I do not mean to say that the soul does not travel to see a desired scene: what I mean is that it need not. In August, 1894, I received a letter from the secretary of the National Spiritualists' Association, Washington, D. C., informing me that the spiritualists of the United States would hold a convention at the capital on the 9th and 10th of October and requesting me to favor him with a report of the Calcutta Yoga Somaj, together with an account of my own experiences in occult matters. I submitted a report of our Somaj, in compliance with the secretary's request. Concerning my personal experiences, however, I did not send an account; but in my letter to the secretary I informed him that,

if on the date of their meeting I could clairvoyantly see them, I would on one of the two days mail a letter from here. On the 10th, according to my promise, I posted a letter in which I described the place and hour of the convention, the face of the president, and the Patent Office opposite to their place of meeting. The following extract from the letter addressed to me by the secretary will show how far my attempt was successful:

"The sensation of change you perceived was caused by moving our headquarters. A picture of our new office I now inclose. You see where the dome comes in that you pictured on the paper. You gave a good description of the second day's meeting and the Patent Office opposite; also of Mr. Barrett, our president."

I submit an extract from another letter to my address from the editor of "The World's Advance Thought," Portland, Oregon, under date of March 18th, for the perusal of your readers:

"You succeeded in communicating with me telepathically at the time you mentioned in your letter of February 4th, just received, and you have demonstrated the fact that time and space do not interfere with spirit communion. You describe my personal appearance and my surroundings correctly. I was standing near some boys and had my hat on and was dressed in white.* It was not the custom to dress in white at this season of the year in this country, but I seldom wear colored apparel. I am not conscious that it was yourself who told me that I would find your portrait on page 170 of 'Borderland' for April, 1895, but I had been trying to think who had told me. When your letter came I understood. I could not find a copy of that number in this city. I shall be delighted when I get your portrait."

Dr. Howard's patient, addressing the physician, states: "You and I stand upon the threshold of a great discovery; we are even now entering the door of the unknown, and we must co-operate intelligently lest we lose the crowning glory—the proof of the soul's immortality and its individuality as distinct from the form." To the Indians, the soul's "individuality as distinct from the form" is as patent as the noonday sun. Yours for truth,

K. CHAKRAVARTI,
Secretary and Founder of the Calcutta Yoga Somaj.

* I had asked the editor why she was dressed in white in the month of February.

THE PSYCHIC CLUB.

BY G. S. HOWARD, A.M., M.D.

(*Ninth Paper: Dr. Thompson's Report.*)

As soon as Thompson ceased speaking, Gordon said, with much impressiveness: "Harry, I am much obliged to you for this. Please accept my thanks for the welcome information about my strange friend. May I ask how you came to meet him?"

"Certainly. I was present at a critical surgical operation which he performed for a medical friend, not long ago, upon the person of a girl of sixteen who lives with her parents on a farm about eight miles out of the city of S——. My friend, who practises in that city, had the case under his care. Knowing the gentleman to be an eminently skilful surgeon, he had asked his advice and assistance; and it so happened that I visited my friend on the day the consultation was held. I went with them to see the patient, who was suffering from an ovarian abscess in a very advanced stage. When we arrived at the house my friend introduced us as consulting physicians, and we were immediately ushered into the sick-room. I will not attempt to describe the situation in which we found the child, but her condition was terrible. Owing to malformation and imperfect development of some of the organs, the pus formed within the abdominal cavity could not pass out, and blood-poisoning was indicated—a condition which the quick and experienced eye of your friend detected at once. He made the necessary examination deftly, as only those of thorough skill know how to do. I saw at a glance that I was in the presence of a master, and as soon as the preliminary examination was made we retired to another room to talk the matter over. When the door was closed the surgeon turned to my friend and said:

"'Dr. Hartneau, this is a very serious case—how serious you may not have anticipated; and I strongly advise that you operate at once. You have no time to waste; a life may hang only upon moments now. Septic poisoning, I fear, has already begun; but it is for you to say what shall be done.'

"My friend replied that he could not think of attempting so critical an operation, and that, if the other were willing to undertake it, he would be extremely grateful.

"'Well, Doctor,' said the surgeon, 'you know that I am not a registered practitioner in this province, and it is not proper for me to take the lead in such a case. Moreover, we should be especially careful under present circumstances, for the chances are ten to one against the patient's recovery, and it might lead to serious complications in the event of failure. I should not wish you to be involved in any difficulty,' he added.

"'I know all that,' Hartneau replied; 'but I also know that it is my business to save life in any way I can; and if this operation is to be performed there is no one who will give that one chance for life such favorable opportunities as yourself, and I am prepared to take the consequences.'

"'Very well, then; we will do our best, and I tell you we have no time to lose. You must call the child's parents and tell them the situation exactly. Then if they want us to perform the operation we will go ahead; but if not, you must give up the case immediately. Now act promptly.'

"Hartneau called in the father—a big, burly, illiterate farmer who knew absolutely nothing about the nature of such cases—and the mother, an overworked, tired, pale, nervous creature, almost frightened to death at being shut up with strange men. He told them the situation as well as he could, but they did not seem to grasp it. Then the other man took it up, running rapidly over the case, and told them all the dangers of such an operation; but he said it offered the only chance possible to save their daughter's life, and even that hope was a slim one. Then he added: 'It now rests with you to say yes or no.'

"To my surprise, the father turned to Hartneau and said: 'Well, Doctor, if you will let this here gentleman do the cuttin', I reckon he'd better go ahead. He's a stranger, but I bank on his knowin' the business better nor you—not meanin' to cast any reflection on you, howsomever.' Then he turned to the stranger and continued: 'Now, Doctor, if what you say be so, it's a chance if the little gal ever comes through it alive. Don't you think we'd better send for the priest?'

"'There is no time for that now. If you wait long enough to get a priest here you must get another doctor too, for in three hours from now I will not operate.'

"'We put her in your hands, Doctor; do the best you can for

her, please.' He hesitated, his face twitched, and his lips trembled; then he continued: 'Doctor, she's our only little gal.' He could say no more. Rising, he hurriedly left the room, and we all followed. Preparations were hastily made for what I felt sure would be a fatal case of surgical interference. Hartneau was dispatched to get the things from the carriage, for, knowing it was a dangerous case and an operation of considerable magnitude would no doubt have to be performed, we had come prepared. While he was getting the appliances the surgeon and myself got everything ready inside. Hartneau was detailed to give the chloroform. The surgeon refused to use ether, saying that it was much the more dangerous when the chloroform was rightly understood. I assisted the surgeon at the operation, and for one hour and fifty minutes the patient was under the influence of the anæsthetic. During that time the surgeon cut, dissected, cleaned, washed, and repaired with such skill and expedition as only the masters of the art ever acquire. I never saw anything like it before. He talked to us and pointed out many anatomical conditions which he said we would not be likely ever to see again, and he gave us a valuable lesson on the administration of anæsthetics. Hartneau was standing with one hand on the pulse, watching every symptom carefully, when the other said to him:

"'Doctor, I see you belong to the other school. You are watching the pulse for the alarm signal; but it is not the heart you should look to. Chloroform does not kill that way. Keep your eye on the respiratory movements. Chloroform kills by paralysis of the lungs through the pneumogastric nerve. Watch that like an eagle. Dr. Thompson, please keep those electrodes moist with that salt solution.'

"He had placed a powerful galvanic battery in position ready for instant use. The electrodes were in contact with the patient, and I kept them moist. The switch was within reach of his hand all the time. A bag of freshly made oxygen was also ready for any need. I have never seen anything like the preparation he had made to fight for this life if necessary; but the work went on without a break. He never hesitated, never stopped to consider what was best to be done. His mind was made up at the beginning, and he worked steadily without fuss or display. Swiftly the knife was plied; the cavity was exhausted, washed, and cleansed;

drainage tubes were in place, the artificial passage was packed with antiseptic gauze, and all was complete.

"'Now, Doctor, you can remove the cone,' said the surgeon. They changed places; he stooped over his patient and caught her breath to get the odor as she came from under the influence of the chloroform. Applying a drop of liquid from a little vial in his pocket to her lips, he switched on the battery; and while we were looking on, wondering at this novel performance, he turned a gentle stream of the fresh oxygen into her face. The girl recovered consciousness as fresh as from a natural sleep. There was no jerking, nausea, or any other untoward effect; she had undergone one of the most wonderful surgical operations ever attempted, and she was saved.

"The affair being concluded, and the patient as comfortable as possible, we proposed to return to the city; but this great surgeon said he preferred to remain at the house until all danger was past; 'because,' said he, 'these people know absolutely nothing about such matters, and this poor girl might die a dozen times before any help would be obtainable. No, gentlemen, my place for the present is here. You may go to your other duties; this is mine;' and wishing us good-day he walked away, leaving us to suit ourselves.

"While returning to the city, Hartneau told me that he had first seen this man at the great hospital in Vienna, where he gave some illustrations of the technique in abdominal surgery, and that he knew him to be a surgeon of unrivalled skill. He had learned by accident that he was in the city at this time, and at once sought him out and interested him in this case. He had succeeded simply because of the nature of the trouble, and the fact that the family were too poor to obtain the skill necessary to meet the exigencies of the situation. The next day Hartneau and I drove out to see how our patient was getting along. We found her doing unusually well, the surgeon himself playing nurse with evident enjoyment. The following day our visit was repeated, and that night I remained at the farm to enjoy a closer acquaintance with this remarkable person: for any one must be remarkable to perform an actual dissection of a living subject without a hitch, and then sit down beside an ignorant country girl and watch her case with as much care as if she were a royal princess. The man

interested me; one who could do such a thing was the man whom I wished to know more about.

"I spent five days in his company; but to me he was always the surgeon—skilful, observant, and philosophic, evidently a great student and a past-master of his craft. At last I was compelled by want of time to bid my friends good-by, and for once in my life I felt jealous of another man's opportunity. I could readily see that this learned man had more than a passing interest in Hartneau's future, and was instructing him in the most perplexing part of our difficult art. Hartneau has since informed me by letter that the girl made a rapid and most satisfactory recovery, and that our friend had been hastily called to Paris to assist the famous Charcot in making some psychological experiments. Thus, you see, your mystical friend was neither a charlatan nor an adventurer; and I agree with Gordon—I would go a long way to be with him and learn more of his masterly skill." *

Dr. Harding now inquired if the surgeon had exercised any psychological control while treating the girl. Dr. Thompson replied that he was not taken so far into their confidence, and at the time he had not suspected it; but since hearing what Gordon had told them he was inclined to think that many of the patient's actions might be attributed to that cause. One suggestive fact was that she always spoke of herself as if telling about some one else, and was apparently not aware that her own was the mutilated body of which she spoke. She slept a great deal more than seemed natural under the circumstances, and, although the gentlest tone of the surgeon would elicit an immediate answer, any amount of noise made by others did not seem to disturb her. Now that the matter was brought to his mind he had no doubt the girl was kept under hypnotic control, and owed much of her rapid recovery to mental suggestion. "And why not," he asked, "seeing that the mind has such a remarkable influence over the body?"

"There exists no earthly reason, except perhaps the knowing how, that I can see," replied Harding.

* The above report, as given by Dr. Thompson, was in the technical language of the profession, which I have thought better to lay aside and render less intricate and more easily understood by my non-professional readers. The case, however, was reported at the time in the foreign medical journals.—G. S. H.

Then Dr. Reade rose and said: "Gentlemen, this subject is very interesting indeed, and I do not wish to lose any of it; but I have an engagement at midnight, and as it is now a quarter to twelve I must bid you good-night."

"Well, I declare!" Graham exclaimed. "I had no idea it was so late. The time has passed very quickly. I should have been on Jarvis Street, a mile from here, at 11.30. Good-night, boys, I'm off. But I certainly would like to hear more about that wonderful man when we meet next time. Good-night." And they left together.

Bradley proposed a vote of thanks to Dr. Gordon for his interesting narration and for his hospitality to the members of the club. Grant seconded the proposition, and moved that we adjourn, so that all might have a chance to be present, stating that he took much pleasure in offering his own rooms for our use at the next meeting if agreeable. Bradley seconded the motion, which was unanimously carried. Accordingly, the Psychic Club adjourned at 12 midnight, to meet again at 9.30 p. m., on October 31st, in the rooms of Dr. Grant, — Church Street.

(*To be continued.*)

* * *

SENSE DECEPTIONS.

There are innumerable saws, such as "seeing is believing," based on a belief in the accuracy of the senses; and these culminate in the statement, "I feel," or "I think, therefore I am," as a sufficient answer to the philosophic proposition that there is no positive proof of the reality of things, no absolute criterion of truth. Among the achievements of scientific methods of inquiry is an accumulation of evidence of the untrustworthiness of sensual impressions and the doubtfulness of all human testimony based on the senses. The new science of psychology, but recently divorced from physiology, is employed in reaching a better understanding of the conditions under which hallucinations are produced. That the senses deceive us from the beginning and that experience alone enables us to use our senses intelligently is easily understood. A man, born blind and receiving his sight suddenly,

would reach for the moon or any other remote object as readily as for anything within reach of his hands, until experience enabled him to know his limitations.

The most interesting of recent studies of hallucinations are those conducted by Professor Scripture at Yale. They deal largely with the principle of suggestion. The sleight-of-hand performer takes advantage of the untrustworthiness of the sense of sight and dallies with suggestion to the bewilderment of the spectator. For example, he throws a card in the air and catches it; then another, and another, and another; but the fourth time he merely goes through the movement and does not really throw the card. The spectator, having seen the card thrown three times, naturally assumes that it is thrown the fourth time when the same movement of the hand is made. As the operator does not catch the card the fourth time, and as it is not in the air, the bewildered spectator is at a loss to account for its disappearance. That he saw it distinctly he will make oath.

On the same principle, Professor Scripture associates a musical tone with the click of a telegraph instrument, and tells the spectators that when the instrument clicks they will hear this tone with increasing intensity. After that there is no such tone, but when the instrument clicks the spectators think they hear it and are ready to execute an affidavit to that effect. These and many similar instances of hallucinations are familiar to all men of experience, and nearly everybody has suffered from the tricks of an over-excited brain in sickness. Any irritation of a sense centre in the brain will produce such effects as would be produced by extraordinary impressions on the senses. The victim sees things that have no existence as distinctly as he has ever seen anything. There is hardly any limit to the tricks that may be played on the senses.

The Yale experiments are on the same lines, dealing with hearing, sight, smell, taste, and touch; and in the case of the most intelligent members of the professor's classes the hallucinations are complete. The purpose of these experiments is to determine how the accuracy of the mental operations based on sense impressions may be measured. It is the first effort to introduce order and scientific classification into the region of hypnotism, thought transference, and the like.—*New York Commercial Advertiser.*

MISS FREER AND HYPNOTISM.

[*From the Northern Chronicle, Inverness, Scotland.*]

June 8, 1896.

Sir: A copy of your issue of May 13th has just come into my hands. I have read with much interest the account of Miss Freer's lecture on second sight, in which she says, speaking of hypnotism, that "the value of hypnotism is not that it takes your will away from you, but that it enables you to strengthen it." I have just been reading a book, "The Philosophy of Mental Healing," by L. E. Whipple (Sampson Low, Marston & Co., London), in which the author seems to hold quite the opposite opinion. I venture to quote:

"During hypnotic influence the subject surrenders his will to that of the operator, who thereupon takes possession of the mental mechanism of the submissive victim, and does with it what he chooses, while the subject acts according to the will of the other, neither knowing what he does nor caring for results. This is the brutal control of one personality by another, without either moral element or agency. The action takes place entirely upon the lowest mental plane, that of the animal will—the brute plane of human life—where animal tendencies prevail. Its resultant action is a downward moral tendency for both subject and operator; neither can tell where the tendency will cease. . . . The moral side of this question will not be discussed here further than to suggest that there is moral degradation in the unconditional surrender of one personality to the wilful control of another at any time, in any manner, or under any circumstances. . . . In metaphysical treatment, however, an influence of an entirely different character is brought to bear upon the subject. No wilful control of the patient occurs at any time or under any circumstances. If personal control or self-will power is exerted the act is unmetaphysical and the operator not a true metaphysician. The patient is left at all times in the utmost freedom of possession and of all his mental faculties; indeed, this freedom is always cultivated as the most desirable condition for effective mental treatment. . . . No good result can be produced through hypnotic control, even under the most favorable circumstances, which cannot be produced with greater benefit through an adequate knowledge of metaphysics, and without the dangerous features, both moral and physical, that invariably attend the surrender of will and conscious intelligence. . . . Metaphysics encourages, while hypnotism suppresses, intelligence on the part of its subject. Because of this fact metaphysical healing in every branch invariably meets its greatest success with the most intelligent people, in the most intellectual and spiritual families; while business and professional people of marked mental ability, strengthened by the power of intelligent comprehension of principles, are the most susceptible to its healing and restoring influence. The greater the degree of intelligence the more prompt and effective the response to treatment, and restoration to health. On the other hand,

it is notorious that hypnotism and all external mesmeric influences find their most submissive subjects among the uncultured and mentally inactive. The subservient invariably prove the best subjects for hypnotic experiment."

Now, it appears to me that no one can "unconditionally surrender his personality to the dictates of another" without weakening the will, and no human being is so perfect that he can, without danger, assume irresponsible control of another person's will. There are not wanting instances where vicious and ill-disposed persons have used the hypnotic power gained over a weaker nature disastrously; so I would much like to see the subject of "Mental Healing versus Hypnotism" intelligently discussed by able persons upon both sides. Personally, I am only in the position of an outsider at present, but am coming to the conclusion that hypnotism is a "two-edged tool." With apologies for the length of these extracts, I am yours faithfully, A. R. C.

* * *

Five-year-old Elsie Kuhn crept into her mother's bedroom late one night and climbed on the bed. "I can't sleep, mamma," she whispered. "I dream of nothing but robbers and burglars." Mrs. Kuhn made room beside her, and soon the little one was sleeping soundly. In the morning Mr. Kuhn got up and looked about for his trousers. They were not on the chair beside the bed where he had placed them. His coat and vest, too, were not at hand, and he asked his wife about them. She remembered little Elsie's fears of the night before and got up. Elsie's dream of burglars had come true. Her husband's clothes, with pockets turned inside out, lay on the floor of the kitchen and the rooms were in confusion. Drawers and trunks were open and much that was valuable was gone. Mr. Kuhn's pocketbook, containing $16, was missing.—*New York World.*

* * *

Miss Margaret E. O'Connor, of St. Louis, was recently drowned in Eagle Lake, near Racine, Wis. After her death her family discovered among her effects a diary containing an entry made two weeks previous, in which she told of a dream wherein she saw herself drowned in a lake which she described. Her description fitted exactly the real circumstances of her death.

DEPARTMENT OF

HEALING PHILOSOPHY.

[We invite contributions to this Department from workers and thinkers in every part of the world, together with information from those familiar with Eastern works containing similar teachings which would be valuable for reference. Well-written articles of moderate length will be used, together with terse sayings, phrases, and quotations adapted to arouse comprehension of those principles of wholeness and harmony on which the health of a race depends. The wisdom of the sages and philosophers of all periods and climes, as well as the most advanced expression of modern thought in these lines, will find a welcome in these pages. Co-operation of earnest friends in so brotherly a cause as this will result in a mighty influence for permanent good, physically, mentally, morally, and spiritually. Let us, therefore, in this attempt join hands, minds, and hearts, for a permanent healing of the nations by developing that degree of knowledge which shall make health their common possession.]

SUGGESTION AS A THERAPEUTIC AGENT.

The word "suggestion" is now very commonly employed, but not always clearly defined. Bernheim's exhaustive treatise, entitled "Suggestive Therapeutics," contains many valuable directions concerning the path to pursue if one is seeking to practise mental healing in a strictly scientific manner. Although much instruction may be gained from certain books on this theme, yet practice alone can prove the efficacy of any theory.

Practical experience in the field of metaphysical healing may be obtained by any one who seriously desires to take up the work, though it may be conceded that some temperaments are better qualified than others to make this a special occupation. From two distinct points of view the subject of healing may be fairly regarded: (1) from the stand-point of the practitioner who gives the treatment, and (2) from that of the patient who receives it.

The Gospel words, "if two of you shall agree on earth as touching anything they shall ask, it shall be done for them," are

peculiarly applicable to this topic. Concerted action is a prime requisite. Two wills blended into one is a beautiful conception, while the thought of their warring against each other, and the weaker being compelled to succumb to the stronger, is distasteful in the extreme. We take it for granted that everybody desires to be healthy and happy; therefore, we encounter no one whose essential will is opposed to his own welfare. Our desire being to do good, we meet with no opposition from the sub-self (subjective mind, or seat of subliminal consciousness) to which we appeal when we direct our mental statements. These are properly affirmations or declarations of truth, rather than arguments.

Thought-transference is fundamental to mental healing, but the effect invariably depends upon the nature of the thought conveyed. Many persons are now experimenting with telepathy who have not yet risen to a comprehension of mental healing.

Two young men in San Francisco recently made the following successful experiment: Wednesday, September 9th, being Admission Day, was a public holiday in California. Holidays and Sundays usually afford for young students of mental science the best opportunities to test their abilities, by reason of the absence of business strain common to ordinary working-days. One of the young men is a clerk in a wholesale mercantile establishment, while the other is a law student. Both had previously agreed that at 1.30 p.m. on the 9th of September they would communicate with each other, no matter where they might be at the time. Mr. A. was at luncheon with a party of friends in a restaurant when he suddenly heard his name called in the precise manner in which Mr. B. was accustomed to address him, and immediately in connection with this psychic experience he saw his friend reclining on an easy-chair in a room which looked like a private library and boudoir combined. Presently Mr. A. heard the following words as distinctly as if some one at the table had spoken them: "I am in my sister's study at home; she has gone with our parents to San Rafael, and I am keeping house alone and meditating upon the possibilities of mental intercourse in the twentieth century." The voice ceased for a minute or more, and then resumed: "I say, Jack, I'm feeling rather blue to-day and am suffering from a head-ache; give me a mental treatment." Mr. A. immediately undertook to comply with his friend's telepathic request, and said,

silently, but with emphasis: "My good fellow, you are feeling as happy as I am, and I am having a splendid time and a first-rate dinner." After repeating the sentence twice, and then adding, "Now, be sure and do as I tell you—cheer up, and pull yourself together," Mr. A. joined his friends in conversation. About fifteen minutes later he again heard the voice of Mr. B.: "Thanks; I've done as you advised, and feel a great deal better." The following Sunday the friends met at a public assembly, and while walking home in company each related to the other his experience of the previous Wednesday. Mr. B. informed Mr. A. that he had uttered the exact words above quoted, and had enjoyed precisely the experience related.

Here is a simple attempt to demonstrate the fact of thought-transference resulting in a case of actual healing. It proves that the nature of the thought transmitted may easily raise the act of transmission far above the plane of merely demonstrating the possibility to communicate at a distance without the aid of a telephone or other material agency. The distance between Mr. B.'s home and the restaurant where Mr. A. was at luncheon is fully two miles.

The word "suggestion" is pleasing, while "dictation," or "command," or any term expressing the thought of coercive mental action would naturally be distasteful to all lovers of individual liberty. I have a good right to make a suggestion to you for your benefit, and you have an equal right to do the same for me; but our rights do not extend to any endeavor to compel our friends and neighbors to do our bidding as if we were their masters. People who imagine that mental suggestion tends to deprive patients of their individual mental freedom entirely misconstrue the nature of friendly suggestion. Adverse suggestion has no power in normal instances.

All diseased states are conditions of bondage. One invalid complains that he cannot walk, another that he cannot see, a third that he cannot breathe, and so on through an almost endless category of negatives. But friendly suggestions of healing import are all to the effect that one can do the thing one wills to do, and exercise the function one wishes to employ. Such suggestions, therefore, are made in strict accord with one's own desires. How, then, can it be said that the tendency of accepted suggestions is to

enslave and not to deliver ? The sub-self of every individual can be appealed to, and the treatment is efficacious to the extent that the appeal is successful. " Loose him, and let him go " (John xi. 44) conveys very clearly the correct attitude to assume when considering how best to help our neighbors who are in mental bonds to obtain their liberty.

As for the conditions of success on the part of one who desires to officiate as sender of a mental despatch, it is necessary to call attention, not alone or even chiefly to the formulas silently employed, but to the mental attitude assumed while using any form of words intended to benefit another. Faith here is all-important; for, no matter how brave or beautiful the silent language may be, unless one has confidence in the rectitude and reasonableness of the course he is pursuing, and firm expectancy of a beneficial result, the utterance is comparatively lifeless and conveys no strength of conviction. How can an effect be so unlike its cause that doubt and uncertainty on the part of the sender of a mental telegram can be productive of confidence in the receiver ?

In former years many persons contented themselves with merely taking a dozen or more lessons from some popular teacher, and, having learned what were supposed to be necessary and all-powerful formulas, set to work to practise magically by the use of incantations. In some instances healers were so thoroughly convinced that these formulas were omnipotent that they employed them in accomplishing wonders; but in many cases the practitioners were too uncertain in their own mental state to do more than make doubtful experiments, and of course with dubious results. Whatever formula is employed, he who uses it must be convinced of its efficacy and regard it as an address to the interior understanding of the patient. Great freedom of choice, therefore, lies in the use of language, as sentences full of meaning to some persons seem void of significance to others. " Let every man be fully persuaded in his own mind," and then, as Paul says with regard to all outward observances of a religious character, the broadest possible latitude may be reasonably allowed.

Mere printed words have a suggestive nature of their own, as also have spoken words when addressed to the outward ear; but in all phases of silent treatment the mental attitude of the speaker toward his own utterance has much to do with its potency. The

patient, to be a fit receptacle for healing thought, must be at least somewhat receptive. Nothing good can reasonably be hoped for where stubborn resistance is manifested or even secretly entertained. What, then, has a healer the right to expect from a patient? Certainly not blind credulity, or assumed unquestioning belief in a strange and uncomprehended system of philosophy; but rather an intelligent disposition to co-operate mentally with the assistance which he has invoked. We regard mental healing in a scientific light; therefore, we do not look for miracles, though marvellous results do indeed follow a close conformity with the requirements of universal law.

There are no doubt cases of insanity, violence, grave injustice, etc., where it is permissible to take upon one's self the responsibility of giving mental treatment unasked; but usually the mental scientist must stand with the regular physician who gives his services only on demand. What is most essential in all cases is to take a correct view of the nature and object of the suggestive treatment, and particularly to approach the patient understandingly—not as if he were an adversary to be worsted in argument, but as a friend who stands ready to welcome any kindly suggestion. One of the greatest drawbacks to success in mental healing is the persistently erroneous attitude in which some would-be healers hold their patients. If the healer thinks of the patient as in opposition to him or his treatment, he is suggesting opposition every time he treats. Patients are also much to blame if they allow themselves to encourage anything so idiotic as a feeling of opposition to something they have invoked for their own welfare.

Healers should never demand or expect unreasoning credulity, but they have a right to insist that whoever applies for treatment shall take the dispassionate attitude of honest inquiry. "I don't believe in your system, though I am willing to try it," and all such inane remarks, should be mildly though firmly rebuked, as no such patronizing air is conducive to benefit. Let suggestive therapeutics be upheld (by all who undertake to practise mentally) with becoming dignity, and you may rest assured that any healer who takes a noble, self-respecting stand, and shows his esteem of the work in which he is engaged, will produce far better results than those who adopt a fawning attitude and cringe to ignorance and self-conceit.

The scientific aspects of mental suggestion with intent to heal need to be kept well to the fore. Patients are informed that they need instruction, and that all silent treatment is an appeal to their interior centre of understanding; hence, much greater good will be accomplished as empirical features vanish and reasonable philosophy mounts and holds the throne.

W. J. Colville.

ENERGY IN OLD AGE.

Dr. Roose must have had Mr. Gladstone and M. Chevreul in mind when he recommended mental activity as a means of promoting longevity. There is a popular illusion that systematic intellectual effort must be avoided by men who have passed the climacteric or middle age and are desirous of prolonging life to advanced years. Dr. Roose, in his interesting article in "The Fortnightly Review," contends that it is a great mistake to suppose that mental inactivity is conducive to longevity. He finds abundant evidence for concluding that the more the intellectual faculties are used in old age the greater is the probability of their lasting; that mental powers will rust out through idleness long before they will wear out in persistent use, and that even memory can be preserved unimpaired to the close of an octogenarian's life. The phenomenal activity of Mr. Gladstone in his eightieth year and M. Chevreul's retention of mental vigor almost to the close of his 103d year are remarkable illustrations of the accuracy of these assertions. Their intellectual energies, so far from impairing vital force, have seemed to stimulate it.

Mr. Gladstone's mental robustness at an advanced age proves also that the exhausting strain of English Parliamentary life can readily be borne if a public man have a decided bent for literary pursuits and be able to impart freshness and variety to his intellectual life. The veteran statesman has had the responsibilities of political leadership, late hours at Westminster, and the drudgery of public business; but he has been for sixty years a laborious and systematic student of literature, finance, history, theology, and science, and has constantly been at work in his library. Instead of spending a green old age at the whist-table, as Talleyrand advised aged statesmen to do, he employs his leisure in translating

Italian poetry, in reviewing agnostic novels, in analyzing Homeric mythology, and in contributing his best thought to the controversies of the day. Literary activity instead of fatiguing refreshes and invigorates him. Instead of wearing him out it seems to keep him alive.—*New York Tribune.*

VIEWS OF BISMARCK'S PHYSICIAN.

There is a good deal of commotion in medical circles at present in consequence of a lecture recently delivered by Dr. Schweninger in Berlin. Dr. Schweninger has been for years Prince Bismarck's physician, and, like the ex-Chancellor, is extremely blunt and outspoken. He has strong convictions and never takes the trouble to conceal them. When he prescribes his favorite course of treatment, in which the use of water plays a leading part, he sees that his instructions are obeyed, and not even Prince Bismarck ventures to disregard them. In a word, the Doctor is a man of striking individuality; hence his opinion on any subject is interesting. Especially worthy of notice are his views on medicine, as this is the subject to which he has devoted the best years of his life. In his lecture the Doctor spoke of medicine and doctors of medicine in a manner that will astonish all conservative physicians. We have no more physicians, he said, but in their place we have a host of specialists. Medical men of the old school have passed away, making room for men of a younger generation, each of whom, instead of laboring to acquire a thorough knowledge of medicine in all its branches, is satisfied if he can acquire a sufficient knowledge of one branch to enable him to style himself a specialist. Equally radical are his views in regard to the new therapeutic methods of treating various diseases. Serotherapy, in his opinion, will have outlived its usefulness within the next half century, and the practice of vaccination should only be tolerated and should under no circumstances be made compulsory. . . .

As regards the benefits of medicine he is decidedly sceptical. "Know yourself" is his advice, and then, if you take proper care of yourself, you will not need any medicine. Should some disease unexpectedly attack you, the best thing you can do is to wait patiently until it leaves you. As a rule, he claims that drugs and

doctors prove of little service. The Doctor, as will be seen, is in many respects a true disciple of Hippocrates. The latter believed firmly in the healing power of nature—the words " natura medicatrix " were ever on his lips—and the former Chancellor's physician is also a firm believer in the same power. He reminds us somewhat, too, of Galen and Paracelsus, and there is no doubt that he has learned much from these ancient worthies. . . . He says no harsh words about physicians, and it is evident that he would give his best support to those brethren of his own profession who would be willing to take Hippocrates and nature as their guides and to abandon many of our vaunted modern drugs and so-called panaceas. In conclusion, it may be said that Dr. Schweninger's reputation as a physician was made years ago, and his views, therefore, on this vital subject are entitled to every consideration.—*New York Herald.*

NATURAL BONE-SETTERS.

The Connecticut Legislature rejected a proposition to prevent the practice of the art of healing except by those who held diplomas from regularly established medical colleges. The proposed measure was framed along the same lines as that passed by the New York Legislature restricting the practice of chiropody.

The Nutmeg State bill was aimed directly at the Sweet family, in some respects the most remarkable in this country, and its defeat was due entirely to the faith placed by rural legislators in the inherited surgical skill of the members of the family. For nearly one hundred years all its members, boys and girls alike, have been natural bone-setters. The founder of it, who died some years ago, was born in the hilly Windham county town of Lebanon, and before he was fifteen years old had become famous on account of his heaven-born ability to set bones. When still a boy he used to amuse neighbors by dislocating the bones of domestic farm animals—hens, geese, cats, dogs, and calves—and then putting them in place again. He did the trick with wonderful dexterity. A few years later he was the most famous practitioner in New England. At one time he travelled in the West and South, and in Dixie the persons were so awed by his feats that they be-

lieved him to be a magician. The ignorant and superstitious invested him with diabolical powers. He had a compact with Satan, they said, and the doctor, whose humor was as grim as his manner was brusque, not only enjoyed, but played on their credulity. Often, on being introduced to a man, in shaking hands with him he gave the stranger's hand an odd, quick twist, and the member was disabled. Although a small man, he had great physical strength, and as the fame of his singular doings spread persons became so afraid of him that they hesitated to take his hand. He used to love to dwell upon his professional visit to New York, soon after the Revolutionary War, to set a broken ankle for Governor De Witt Clinton, who had been badly treated by famous surgeons. Dr. Sweet restored the ankle.

Persons imagined that the doctor's peculiar natural gift would pass away with the death of its possessor, but it was manifested in an equal degree by every one of his great family of children, and in turn by his grandchildren. Both generations also inherited his powerful physique and giant strength. Each one of his children at an early age imitated his practice of dislocating the bones of farm animals and then setting them, and nearly all the male descendants followed the calling of bone-setters. The women were equally proficient in the art of unjointing the human frame and rejointing it, and in half a dozen Connecticut country towns they practise now, incidental to their occupation of farming, seldom accepting fees for their services.

In rural districts the Sweets are credited with being much more skilful than surgeons whose art is merely acquired, and it is true that in scores of instances they have been called in to undo the work of bungling practitioners and correct their mistakes. The regular physicians profess to deride the popular belief that the Sweets possess marvellous natural and secret aptitude for bone-setting. It is said that not one of them ever studied a book on anatomy.—*Exchange.*

Cyclones have their good side. There is an old lady in Brooklyn, N. Y., who hadn't walked without crutches for ten years. She forgot them when she heard the cyclone coming and has been able to walk as well as anybody ever since.

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT.

A PROPOSED INTERNATIONAL ORGANIZATION.

Dr. Edouard Blitz, American representative of the "Groupe Independant d'Études Esoteriques de Paris," has appointed a provisional Committee of Fifteen to agitate the subject of establishing an alliance or confederation of the numerous American societies devoted to various lines of occult study. It is proposed to affiliate in some manner with the French association, which has already a local membership of over two thousand and many branches throughout Europe, Asia, and Africa.

Although the presence of this organization in Paris has given a marked impetus to the spiritual movement abroad, yet it is thought by many that the United States offers a better field for the location of international headquarters. The growth of interest in psychic matters in this country, during recent years, has been phenomenal. A large number of minor societies have been formed, each following a particular line of research; but there are in addition many thousands of independent students to whom a central organization similar to the Paris "Groupe"—a point from which information could be disseminated, literature distributed, and reports of kindred societies obtained—would be an inestimable boon. Such a centre is indispensable to the growing movement itself. Offers of adhesion have already been received from many established esoteric orders and fraternities in various parts of Europe and the Orient, and it is hoped that reciprocal relations and mutual efforts for the development of spiritual science may result in wider individual knowledge.

Union of the East and the West in the possession of a common official centre, for the conduct of their respective researches and the promulgation of results, could not but inure to the benefit of each—therefore to the world at large.

THE VASTNESS OF INDIA.

For at least eighty years writers have endeavored to bring home to Englishmen the vastness of India, but, so far as can be perceived, have failed. The Briton reads what they say, learns their figures, tries to understand their descriptions, but fails, for all his labor, to realize what India is—a continent as large as Europe west of the Vistula, and with 30,000,000 more people, fuller of ancient nations, of great cities, of varieties of civilization, of armies, nobilities, priesthoods, organizations for every conceivable purpose from the spreading of great religions down to systematic murder. There are twice as many Bengalese as there are Frenchmen; the Hindostanees, properly so called, outnumber the whites in the United States; the Mahrattas would fill Spain, the people of the Punjab with Scinde are double the population of Turkey, and I have named but four of the more salient divisions.

Everything is on the same bewildering scale. The fighting peoples of India, whose males are as big as ourselves, as brave as ourselves, and more regardless of death than ourselves, number at least 120,000,000, equal to Gibbon's calculation of the population of the Roman empire. There are 400,000 trained brown soldiers in native service, of whom we hear perhaps once in ten years, and at least 2,000,000 men who think their proper profession is arms, who would live by arms if they could, and of whom we in England never hear a word. If the Prussian conscription were applied in India, we should, without counting reserves or landwehr or any force not summoned in time of peace, have 2,500,000 soldiers actually in barracks, with 800,000 recruits coming up every year—a force with which not only Asia, but the world, might be subdued. There are tens of millions of prosperous peasants whose hoardings make of India the grand absorbent of the precious metals, tens of millions of peasants beside whose poverty fellahs or Sicilians or Connaught men are rich; millions of artisans, ranging from the men who build palaces to the men who, nearly naked and almost without tools, do the humblest work of the potter.

Every occupation which exists in Europe exists also in India. The industry of the vast continent never ceases, for India, with all her teeming multitudes, with a population in places packed beyond European precedent, imports nothing either to eat or drink, and, but for the Europeans, would import nothing whatever. She is sufficient to herself for everything save silver. Amid these varied masses, these 250,000,000, whose mere descriptions would fill volumes, the tide of life flows as vigorously as in Europe. There is as much labor, as much contention, as much ambition, as much crime, as much variety of careers, hopes, fears, and hatreds. It is still possible to a moneyless Indian to become vizier of a dynasty older than history, or finance minister of a new prince whose personal fortune

in hard cash is double that of the late Emperor William, or abbot of a monastery richer than Glastonbury ever was, owner of an estate that covers a county, head of a firm whose transactions may vie with those of the Barings or Bleichroders. One man, Jute Pershad by name, fed and transported the army which conquered the Punjab.—*Meredith Townsend, in The Fortnightly Review.*

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WHY SIXTY SECONDS MAKE A MINUTE.

Why is our hour divided into 60 minutes, each minute into 60 seconds, etc.? Simply and solely because in Babylonia there existed, by the side of the decimal system of notation, another system, the sexagesimal, which counted by sixties. Why that number should have been chosen is clear enough, and it speaks well for the practical sense of those ancient Babylonian merchants. There is no number which has so many divisors as 60. The Babylonians divided the sun's daily journey into 24 parasangs, or 720 stadia. Each parasang or hour was subdivided into 60 minutes. A parasang is about a German mile, and Babylonian astronomers compared the progress made by the sun during one hour at the time of the equinox to the progress made by a good walker during the same time, both accomplishing one parasang. The whole course of the sun during the 24 equinoctial hours was fixed at 24 parasangs, or 720 stadia, or 360 degrees. This system was handed on to the Greeks, and Hipparchus, the great Greek philosopher, who lived about 150 B.C., introduced the Babylonian hour into Europe. Ptolemy, who wrote about 150 A.D., and whose name still lives in that of the Ptolemaic system of astronomy, gave still wider currency to the Babylonian way of reckoning time. It was carried along on the quiet stream of traditional knowledge through the Middle Ages, and, strange to say, it sailed down safely over the Niagara of the French Revolution. For the French, when revolutionizing weights, measures, coins, and dates, and subjecting all to the decimal system of reckoning, were induced by some unexplained motive to respect our clocks and watches, and allowed our dials to remain sexagesimal, that is, Babylonian, each hour consisting of 60 minutes. Here you see again the wonderful coherence of the world, and how what we call knowledge is the result of an unbroken tradition of a teaching descending from father to son. Not more than about a hundred arms would reach from us to the builders of the palaces of Babylon, and enable us to shake hands with the founders of the oldest pyramids and to thank them for what they have done for us. —*Max Müller.*

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Calvinism is a slander on the Divine nature. It is like a chestnut: there is in it admirable eating, if you don't touch the shell. — *Henry Ward Beecher.*

TO ABOLISH CAPITAL PUNISHMENT.

We would advocate the abolition of capital punishment, and, as a substitute, make use of brick walls and strong cells, and in these the convict would spend the greater part if not the whole of his time, engaged in profitable occupation. Verdicts of murder might be classified under two heads, as first and second degrees of guilt. For the former the sentence would be an unconditional detention for life; for the latter, detention for twenty or thirty years, the present system of marks being abolished and ticket-of-leave done away with. A special prison would be required, built upon the lines of the most improved American system, and into this would be received all those, male and female, who had been convicted of wilful murder. In case of protracted misconduct, the prisoner would be removed for a period of three years to an ordinary convict prison, there to undergo the usual rigorous discipline now in force. Or, during the first three years of the sentence, all convicts might be sent primarily to penal servitude, and then the removal to a special establishment would follow, always providing that the conduct has been good during the three years of probation. This proviso would insure satisfactory discipline in the special prison, without being unduly harsh, bearing in mind the indefinite duration of the sentence. A spirit of eclecticism could do much in the choice of prison system, and a committee of visitors to the American gaols would be a step in the right direction, by which the actual selection might be made.—*G. Rayleigh Vicars, in The Westminster Review.*

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PHOTOGRAPHING A SOUND.

Professor Graham Bell, of telephone fame, and his cousin, Chichester Bell, have discovered that a gas-flame or a jet of falling water reproduces by vibrations every sound heard and every word spoken near it. The two gentlemen named have devised an invention for collecting these tiny sounds. A jet of water plays near the sound as it issues, perhaps a musical air, perhaps a political speech, perhaps a private conversation between two great financial magnates which they would not have got out for the world. A little water from the jet falls upon a plate of glass and spreads over it in a thin film. The vibrations are repeated upon the glass in delicate waves. These are caught upon a sensitized tablet behind the glass plate, and reproduced by instantaneous photography. The water is slightly colored, and the sunlight must fall upon the glass plate. By means of Professor Bell's apparatus the waves are re-translated into sound, and thus an exact copy of what has been said or sung is made. Properly utilized, this invention will do away with the toilsome process of learning shorthand.—*Exchange.*

THE VOICE OF THE UNIVERSAL.

Hear my message for me; it is of myself I sing—
I who am one with you, I who am one with all.
I am all that exists; without me nothing is or can be.
I am the external universe; I am the soul of man.
From no point of space can I be excluded; nor is the least atom apart from me.
I blaze with unquenchable fire in the raging heart of the sun.
I quiver in the pale, reflected gleam of the moon, and dance in the light of the twinkling stars.
I whisper in spring's lightest breeze, and ride enthroned in the resistless hurricane.
I drop lightly to earth in the dewfall, and rush down in the drenching rain.
I rustle among the trees of the forest. Mine are the hues of the myriad-colored flowers.
I graze among the cattle, and roar with the beasts of the forest;
Yea, I embrace them all.
It is I who throb in the pulse of the stalwar man, and beat in the bosom of the tender maid.
All witness me every hour; but my veil no man hath lifted.
In love I am deepliest felt.
Evil there is none; Good there is none; all is Myself.
I am Joy and Woe, Courage and Fear, Love and Hate, Restraint and Passion; what am I not?
Be silent, O scoffer!
Thou who knowest me not, all thy other knowledge is empty wind.
Fool, I am thyself.
He who knows me is wise indeed, for his knowledge knows no bound.
There is no God greater than I.
I am Brahm, Yahweh, Zeus, Jupiter, Odin, Allah, and Ormuzd.
I am heaven, earth, hell, and infinite space;
Yet am I contained in the smallest seed.
I am the Creator, the Preserver, and the Destroyer.
All see my works; yet none hath called me by name.
I am the great Unnamed.

JAMES F. MORTON, JR.

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The growing good of the world is partly dependent on unhistoric acts; and that things are not so ill with you and me as they might have been is half owing to the number who lived faithfully a hidden life and rest in unvisited tombs.—*George Eliot.*

THE JUDGMENT DAY.

We have no occasion for apprehension or perplexity in regard to a judgment of the last day. The form of speech is Asiatic and highly metaphorical. The event may be regarded by those whose mental purview is bounded by Time as relating to some physical crisis like the consummation of terrestrial existence, or perhaps the end of life; but in the world of mind there are no such limitations. The day of the Lord is from everlasting to everlasting, always at high noon; it has always been, it now is, and it will never cease to be. It is a "last day" to those alone whose life and thought are still involved in corporeal nature; it is a day of judgment to those only who love darkness rather than light, and are wrong-doing. But they who have attained the pure life and the true resurrection are living all the while in the divine, eternal day. They are in the heavenly places, in beatific communion with spirits and angels, and are endowed with the perceptions, faculties, and energies which pertain to the life of the eternal world. To us is vouchsafed the assurance that as we live in family, neighborhood, and society upon the earth, we may likewise sustain analogous relations with those who dwell in the celestial region. The basis of this assurance exists in our own being, and we confirm it by living in charity and doing the right. "In all moral feeling," says Jacobi, "there is a presentiment of eternity."—*Alexander Wilder, M.D.*

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WHAT CAUSES PROGRESS?

What am I and what is my destiny?—not what I am now, still less where did I come from; but what are the possibilities within me, and what the light that beckons me on to an illimitable life? What will be evolved out of me when the work of growth is over? That is the real question. If the Christian Church had spent half the time in studying the problem how it could get on which it has spent in debating the question whether it came from Adam or not, it would have made much further progress than it has. Evolution is the development of any object toward the fulfilment of the end of its being; and by a force resident in the object itself. What I may become depends in the last analysis upon what is the power within me—the power which by my free acceptance I take, and so cause to be within me.—*Rev. Lyman Abbott.*

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Air is composed of 20.96 parts of oxygen, 79 parts of nitrogen, and 4-100 of a part of carbon di-oxide, mingled, but not chemically mixed. The relative quantity of these gases is the same in the free air all over the world, whether on top of the highest mountains or in the middle of the sea.

A TREAT ODE.

"'Scurious-like!" said the tree toad.
"I've twittered for rain all day,
And I got up soon
And I hollered till noon,
But the sun just blazed away
Till I just climbed in a crawfish hole,
Weary at heart and sick at soul!

"Dozed away for an hour,
And I tackled the thing agin;
And I sung, and sung,
Till I knowed my lung
Was jest about give in;
And then, thinks I, if it don't rain now
There's nothin' in singin' anyhow.

"Once in a while some farmer
Would come a-drivin' past,
And he'd hear my cry
And stop an' sigh,
Till I jest laid back at last,
And hollered rain till I thought my throat
Would bust right open at every note!

"But I fetched her! Oh, I fetched her!
'Case a little while ago,
As I kind o' set
With one eye shet,
And a singin' soft and low,
A voice dropped down on my fevered brain,
Sayin', 'If you'll just hush, I'll rain!'"

—*James Whitcomb Riley.*

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Mrs. Watts Hughes, according to "Cassell's Family Magazine," has made some delicate investigations into the nature of sound, with remarkable results—the making of pictures by notes of music. An elastic membrane covered with a semifluid paste is stretched over the mouth of a hollow receiver. The musical note of the singer mirrors itself in the paste in the most unexpected forms, of flowers, ferns, and shells, the form and size of the picture varying with the tone and timbre of the note. What application can be made of this wonderful discovery remains to be seen.

THE COMMANDMENTS.

Theologians of prominence are discussing the original form of the Ten Commandments, and the Bishop of Carlisle suggests that they were given to Moses in the following condensed form:

1. Thou shalt have none other God before Me.
2. Thou shalt not make thee any graven image.
3. Thou shalt not take the name of Jehovah, thy God, in vain.
4. Thou shalt remember the Sabbath day to keep it holy.
5. Thou shalt honor thy father and thy mother.
6. Thou shalt not kill.
7. Thou shalt not commit adultery.
8. Thou shalt not steal.
9. Thou shalt not bear false witness.
10. Thou shalt not covet.

Apropos of this are the following five commandments of the Buddhists, recently published in the Brooklyn "Eagle," in a series of articles on Buddhism, which is the only religion that condemns intoxication as a crime. The five commandments of Buddhism are all of a negative character. Their violation must be not only a complete act, but also intention. They are:

1. Thou shalt abstain from destroying or causing the destruction of any living thing.
2. Thou shalt abstain from acquiring or keeping by fraud or violence the property of another.
3. Thou shalt abstain from those who are not proper objects of thy lust.
4. Thou shalt abstain from deceiving others either by word or deed.
5. Thou shalt abstain from intoxication.

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A young student once asked Emerson for directions for getting the most good out of books and was told: "Do not attempt to be a great reader, and read for facts and not by the bookful. What another sees and tells you is not yours but his. Keep your eyes open and see all you can; and when you get the right man question him close. So learn to divine books, to feel those that you want without wasting much time over them. Often a chapter is enough. The glance reveals when the gaze obscures. Learn to tell from the beginning of the chapters and from glimpses of the sentences whether you need to read them entirely through. So read page after page, keeping the writer's thought before you, but not tarrying with him until he has brought you to the thing you are in search of, then dwell with him if so it be that he has the thing you want."

BOOK REVIEWS.

OUTLINES OF LOGIC AND METAPHYSICS. By Johann Eduard Erdmann. Translated by B. C. Burt, Ph.D. 253 pp. Cloth, $1.60. Macmillan & Co., publishers, New York.

To be classed among the publishers' series of "Introductory Science Text-books," this seems a rather advanced and profound treatise; yet it is now in its fourth edition, which has been revised and contains a lucid prefatory essay by the translator. Dr. Burt compares the author's teachings with those of Kant, Michelet, Hegel, Rosenkrantz, etc., and extols the synthetical value of Erdmann's principles. While for many years it was the fashion among most writers to repudiate the idea that any connection existed between logic and metaphysics, the present author demonstrates that one involves the other, though he seems to regard the idea as somewhat "new." The work is divided into three parts of three chapters each, and is to be commended for its conciseness, simplicity of exposition, and systematic form. The author formerly occupied the chair of Philosophy in the University of Halle, and has been eminent for half a century as a philosophic author, editor, and teacher.

WOMAN, CHURCH, AND STATE. By Matilda Joslyn Gage. 545 pp. Cloth, $2.00. Published by the author, Chicago.

"An historical account of the status of woman through the Christian ages, with reminiscences of the matriarchate," suggests a study for which trustworthy data are not over-abundant. The evolution of woman, as a distinct entity, is a most interesting field of research, though beset with difficulties and even dangers to an investigator who values his peace of mind. The immense array of facts presented in the present volume are known, more or less vaguely, to great numbers of people—even to those whom the author accuses of ignorance; but considerable courage is required to send them broadcast over one's own signature. Mrs. Gage seems to possess this quality to a marked degree, though the use of extremely plain terms seems to come natural to feminine writers who are touched with the fire of enthusiasm. Her strictures on the Roman Catholic Church and its priesthood are severe; indeed, she handles the question of "canon law" without gloves, and sees a wide difference between chastity and celibacy. Though written from the stand-point of an ardent woman suffragist, this work contains much food for thought.

THE PERFECT WHOLE. By Horatio W. Dresser. 254 pp. Cloth, $1.50. George H. Ellis, publisher, Boston.

This new work is modestly styled "an essay on the conduct and meaning of life," but it evinces a perception of spiritual truth and an analytical power in the discussion of fate, intuition, mysticism, and kindred topics which place it undoubtedly in the front rank of books of its class. The author's purpose is defined as threefold—psychological, metaphysical, and practical; and in his exposition of man's higher nature and possibilities, as contrasted with the stagnation of materialism and agnosticism, he certainly stands on firm ground. Mr. Dresser's conclusions being drawn largely from experience, his book possesses all the charm of a personal narrative. His "Study of Self-consciousness" is admirable, and his obligation to writers who have preceded him in discussing abstract questions of spirit is generously admitted, truth being universal. The book will doubtless meet with a large sale.

RAJA YOGA. By the Swami Vivekananda. 234 pp. Cloth, $1.00. Longmans, Green & Co., publishers, London and New York.

The lectures delivered by this noted Hindu in New York last winter on the Yoga philosophy have been collected and printed in attractive book form. The title of the volume means, literally, "conquering the internal nature," and most of the author's ideas are of undoubted practical value. The work may be regarded as a fair outline of Indian doctrines, many of which have been profitably assimilated by Western philosophers of the present era. A number of pages are devoted to the great Patanjali's aphorisms on Yoga and kindred subjects, and the book ends with a valuable glossary of Sanskrit terms. The Swami's American admirers will welcome this volume as a memento of a unique personality.

LECTURES ON HINDU RELIGION, PHILOSOPHY, AND YOGA. By K. Chakravarti. 158 pp. Paper, 2 shillings. Published by the author, Calcutta, India.

The author has our thanks for a copy of this valuable series of discourses, together with his "Sarala and Hingana; or, Tales Descriptive of Indian Life" (paper, one shilling). No one interested in the study of Oriental culture and the true Eastern philosophy of life can afford to be without either book. These works constitute more than a mere outline: they give the essence of this ancient teaching, in terse and vigorous English, and furnish a practical, comprehensive knowledge of pure metaphysics which Western students will find invaluable. The author is secretary of the Calcutta Yoga Somaj and the Bengal Academy of Literature, being also noted for his development of clairvoyance and other psychic gifts. An interesting communication from Mr. Chakravarti will be found on another page of this issue of The Metaphysical Magazine.